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CRITICAL REVIEW.

For D E C E M B E R, 1793.

Letters from France: containing a great Variety of interesting and original Information concerning the most important Events that have lately occurred in that Country, and particularly respecting the Campaign of 1792. 12mo. Vols. III. IV. 6s. sewed. Robinsons. 1793.

THE sagacious reader will easily divine the reason why these volumes are published without a name, and bear only an implied reference to two other volumes of Letters, with which the public has been gratified during the progress of the French revolution. We respect the veil, however thin, which the author has chosen to wear, and shall not lift an indiscreet finger to withdraw it. Of the greater part of these volumes, however, the author of the former must only be considered as editor. The whole of the third volume, the two first letters excepted, is by another hand; the same hand has supplied two letters in the fourth; and, in the concluding letter, which takes up nearly half the volume, his readers will recognise the pen of one of the early defenders of the constitution of 1789. As these letters were written soon after the execution of the king, it is, perhaps, a disadvantage to the interest with which they will be read, that their publication has been so long delayed. Events have succeeded each other in France with such rapidity, and horrors have so accumulated upon each other, that we scarcely enquire but after the newest,

That of an hour's age doth hiss the speaker,
Each minute teems a new one —————

So little could even those upon the spot anticipate, that in these letters it is asserted, after speaking of the death of the king, 'Marie Antoinette, however, is in no danger of sharing the same fate.'

The date of the first letter is January the twenty-fifth, the week of the execution of the king. It goes back to give an account of that struggle of parties which occasioned the massacres of

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the second of September, and the ascendancy of the the Mountain over the Girondists. The characters and views of some of the principal leaders are described in the following strong and animated language :

‘ At the head of this band of conspirators is Robespierre—gloomy and saturnine in his disposition, with a countenance of such dark aspect as seems the index of no ordinary guilt—fanatical and exaggerated in his avowed principles of liberty, possessing that species of eloquence which gives him power over the passions, and that cool determined temper which regulates the most ferocious designs with the most calm and temperate prudence. His crimes do not appear to be the result of passion, but of some deep and extraordinary malignity, and he seems formed to subvert and to destroy. “ One, next to him in power, and next in crime,” is Danton, who, though not inferior to his associate in vice, and superior in ability, having less self-command, is consequently less dangerous.—This man, at the period of the massacres, was minister of justice, and, being conjured to exert his authority in putting a stop to those horrors, coolly answered, “ Quand le peuple ont exercé leur droits, je reprendrai les miennes.”

‘ Marat, though sometimes spoken of as one of the leaders of this faction, is in reality only one of its instruments——

‘ A fellow, by the hand of nature mark’d,
Quoted, and sign’d to do a deed of shame;
And taking note of his abhorred aspect,
Finding him fit for bloody villany,

he is employed to execute the purposes of more able heads.

‘ This triumvirate, resembling the celebrated triumvirate of Rome in every thing that bears the marks of baseness and of crimes, had associated in their guilt a number of lesser chiefs, who in their turn had enlisted others as instruments of the same horrid purpose. The organization of this executive assembly was formed with so much address, that the less confidential members of it were ignorant how they came together, whilst those who were the primary movers were careful to leave no positive traces of their guilt. Hence arises the extreme difficulty of punishing these murderers; for though the complicated chain of evidence may be pursued to a certain length, yet it always breaks off in the link that leads to conviction. These chiefs had contributed to the annihilation of the power of the legislative assembly by their audacity, as much as itself had done by its want of energy and courage; and taking advantage of its weakness and little consideration with the people, they had carried their views, as it is generally believed, to the immediate overthrow of what remained of the then existing system,

system, and meant to establish a government of municipalities, Mr. Burke's forty-four thousand republics, of which Paris should be the center, and they the worthy protectors.'

Letter the first, in the fourth volume, gives an account of particulars respecting the king's death. With regard to that transaction, the author, apparently in a strait betwixt humanity and policy, half excuses, half condemns; but sympathises with the expressions of genuine feeling. It is well remarked, that Louis was more punished than another man could be by the degradation of his dignity, and that, therefore,

' All farther punishment is superfluous. When led through the streets of Paris as a prisoner, can he forget how often he has passed through those streets amidst the acclamations of the subject multitude? and, when condemned to stand at the bar of their assembly, till the president gives him leave to sit down, does not his remembrance—his agonized remembrance—glance back on those days, when to be seated in his presence was the appropriated privilege to which only a few could aspire?'

' He was conducted back to the Temple about six in the evening: the night was dark; but the town was illuminated; and those objects which appeared only half formed, and were seen indistinctly, imagination finished and filled up, as best suited the gloomy impressions of the moment. By the way, since the second of September, when the whole town was lighted up for security, an illumination at Paris appears no gaudy pageant, which beams the symbol of public festivity; but is considered as the harbinger of danger—the signal of alarm—the tocsin of night. A considerable number of horse, as well as foot-guards, formed the escort of the king; and the trampling of the horses' feet—the hoarse sounds of the collected multitude—the beating of drums—the frequent report of fire-arms—all conspired to excite the most solemn emotions.'

We are told there were orders given, that any one who cried *grace* should be immediately put to death. The king was very solicitous to speak to the people, and, as a last effort, desired to be led to the national convention, under the pretence of having secrets to reveal.

' Some of the guards who heard this declaration, cried, "Yes, let him go to the Convention!"—Others said "No."—Had the king been conducted to the Convention, it is easy to imagine the effect which would have been produced on the minds of the people, by the sight of their former monarch led through the streets of Paris, with his hands bound, his neck bare, his hair already cut off

at the foot of the scaffold, in preparation for the fatal stroke—with no other covering than his shirt. At that sight the enraged populace would have melted into tenderness, and the Parisian women, among whom were numbers who passed the day in tears of unavailing regret, would have rushed between the monarch and his guards, and have attempted his rescue, even with the risque of life. Santerre, who foresaw these consequences, who perceived the danger of this rising dispute among the guards, called to the executioner to do his office.—Then it was, that despair seized upon the mind of the unfortunate monarch—his countenance assumed a look of horror—twice with agony he repeated, “*Je suis perdu ! je suis perdu !*” His confessor mean time called to him from the foot of the scaffold, “*Louis, fils de St. Louis, montez au ciel ;*” and in one moment he was delivered from the evils of mortality.

‘ The executioner held up the bleeding head, and the guards cried “*Vive la Republique !*” Some dipt their handkerchiefs in the blood—but the greater number, chilled with horror at what had passed, desired the commandant would lead them instantly from the spot. The hair was sold in separate tresses at the foot of the scaffold ; and, as if every incident of this tragedy had been intended to display the strange vicissitudes of human fortune, as if every scene were meant “*to point a moral,*” the body was conveyed in a cart to the parish church of St. Madelaine, and laid among the bodies of those who had been crushed to death on the Place de Louis XV. when Louis the Sixteenth was married, and of those who had fallen before the chateau of the Tuilleries on the 10th of August.

‘ The grave was filled with quicklime, and a guard placed over it till the corpse was consumed. The ground was then carefully levelled with the surrounding earth, and no trace or vestige remains of that spot to which, shrouded by the doubtful gloom of twilight, ancient loyalty might have repaired, and poured a tear, or superstition breathed its ritual for the departed spirit.’

The next letter gives an account of the various factions, and the attempts, happily ineffectual, to excite another massacre after the death of the king. We now go back to the third volume, which is chiefly taken up with describing the campaign of 1792. The author visited the armies just after the battle of Jemappe. He thus relates the impression which the first sight of the seat of war made upon him ; which, with another passage of the same nature, we shall transcribe, from the suspicion, that we in England have but an imperfect idea of the nature of those scenes with which we so often largely contribute to improve God’s creation.

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• St. Menchould, Oct. 6. First Year of the Republic.

• We arrived here last evening, under circumstances very distressing to any but those who had made up their account for hardships and adventure; for we found assembled the état major of three or four armies, with the commissaries of the convention, who, with their numerous attendants, had so filled the town, that it seemed doubtful whether we could find room, even in the streets, blocked up as they were with baggage-waggon, caissons, cannon, and other implements of war, for our carriage, if we were once more compelled to make it our sleeping apartment. After parting from Chalons, we entered that part of Champaign which is proverbial for its barrenness and poverty; and, as if nature had not done sufficiently little for it, the Prussians and Austrians had been industrious to reduce it to its minimum. Here we found the first vestiges of the desolation of war, in dead horses, plundered cottages, and the destruction of every thing that had the appearance of wood, however unfitted for fuel; such as instruments of husbandry, the gable ends of houses, or the trees which ornament the public roads in France, and which, in this uninteresting country, must have been peculiarly grateful to the otherwise wearied eye of the traveller. It was with extreme difficulty that we had made three posts in the course of seven hours, the intercourse between the armies and Paris having been lately so great, that the poor animals, which in more tranquil days are not much encumbered with flesh, could scarcely here be acknowledged for horses. The night was drawing on, when, after passing over the Prussian entrenchments, on the heights marked by geographers as the camp of Attila, we reached the village of Orbwal, which is two leagues from this place, and near which the action of the 20th of September took place. The inhabitants were not yet recovered from their terrors. The shades of Austrians and Prussians were dancing before their eyes, and the music of cannon sounding yet in their ears; so that we were often obliged to repeat our question, and accommodate our voice to the tone of their tympanum; and every answer they gave us was accompanied by a vociferation, in which the report of the artillery was very well imitated. On reaching this village, which, after the dreary wilderness we had passed, our appetites and imagination had figured as the land of Canaan, we found nothing of its characteristics; for the same desolation had followed the march of the enemy, and the armies then around them had finished in emptying the country of all its resources. An American officer of artillery, whom we had seen at Chalons, and whose baggage we had taken into our carriage to relieve his horse, otherwise sufficiently loaded, had arrived here before us, and having succeeded in procuring some refreshment for

his wearied animal, was supplicating the circle of half-starved spectators, to procure the same favour for himself. We found him in the attitude of Panurge, in Rabelais, making all the signs which his ingenuity could invent (for though appointed to the command of a battalion, he understood not a syllable of the language), to inform them that he was expiring for hunger; whilst they, who perfectly well understood his meaning, could not make it so clear to his apprehensions that there were some places in the world where nothing could be gained even for money. The curse of famine could not have presented a more desolating appearance. As we could procure no food, we were not tortured by the sight of any of the implements for its preparation; for the cooks of the enemy had despoiled them of every kitchen utensil.'

And again,

'The whole country between Verdun and Rheims presented numberless traces of the outrages and devastations of war. Here we found the peasant lamenting the loss of his harvest, of which the enemy had despoiled him in their passage; there the owners of dismantled chateaus, returned to wander over the ruins of beautiful avenues and gardens most wantonly levelled; here the shepherd looking wistfully over the scanty remains of his flock, which the clemency of these invaders had spared him. At another place even this solicitude was rendered unnecessary, for all that the owner was possessed of had been plundered, he having received only bills on the royal treasury, an additional insult, in return. Bridges broken down, roads impassable, but at the rate of a league in two hours, were our habitual interruptions. Sometimes we had to make a passage for our carriage by the removal of the carcases of horses, and often to turn from our walk not to tread on those of men, to which the speed of the enemy had only suffered them to perform half the rites, and which the charity or leisure of the peasant had not yet permitted him to finish. Of this kind of desolation the traces we met with would be deemed incredible. Many a league we passed where it was impossible to withdraw our view at every step from these instances of mortality; and in some places they were so frequent, that, unless means are taken by the departments to remedy this evil, if there be any, in breathing air thus saturated with putrescence, the effects may prove abundantly fatal.'

The country described by the march of the Prussian column presented, he tells us, paradisaical prospects, compared with that of the Austrians and the emigrants. In this expedition the author met with an adventure sufficient to try the courage of the stoutest heart, of which we shall only say, that it is certainly a very good story; indeed, little inferior in circumstances
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of terror to that in Smollett's *Ferdinand Count Fathom*.—It must be infinitely interesting to an Englishman, who has no such scenes in his own country, to trace the operation of armies and the siege of towns; and, amidst the melancholy ideas which they inspire, he is often relieved by observing how much habit tends to lessen the sense of danger. If to habit is joined the influence of any of the great passions, it is scarcely felt. The author visited Lille soon after the severe siege it had sustained.

‘The brave patriots, he says, caused the keys of the city to be carried into the great square, and hung them on the tree of liberty, passing a decree, that whoever took them down for the purpose of opening the gates to the enemy, should be punished with instant death. The fire was very terrific, and the inhabitants not being accustomed to such visitants as red-hot balls, were at first unprepared for their reception. They soon however collected courage, and organised themselves into bodies, each of which had its separate functions. They had not taken the precaution of unpaving the streets, but they brought down from their store-rooms, at the tops of their houses, which in France is the usual repository, hay and straw, and strewed it in the streets, so that, while there was so much less fuel for the fire which the balls in falling kindled, it served in some measure to prevent the usual effect of the bombs on the pavement. One party was employed in carrying water to the doors of every house, another was appointed, at given distances, to watch the direction of those balls, and give signals, which others observing, ran to the house where the shot had fallen, to take them out and extinguish the flames; whilst a few amused themselves in running after the bombs, and taking out the fuses to prevent the explosion; and, if you will believe the reporters, this was sometimes the occupation of the children, who, in crying *vive la nation*, which they believed to have the force of a charm, had soon lost the sense of danger. All these operations were made without the slightest confusion, and generally in singing the patriotic airs.

‘The instances of individual courage were very frequent, and, indeed, from the arrangement made, there could be few cowards. One man who was serving the artillery, being told that his house was just set on fire, answered coolly, that he could not quit his post, but that he should stay to return the compliment. The cure of Marchiennes, when a cannon ball entered the apartment where the electoral assembly were sitting, and struck on the wall, observed, that as they were then permanent, he should move, that the ball should be decreed permanent also; which having been unanimously voted, it remains there over the chair of the president, in place of the royal arms and fleur-de-lys, which occupied that space

before. These monuments are thickly sown on the walls of the houses, the inhabitants having had them plaistered in as so many trophies. You may well imagine the effect which fifty or sixty thousand red-hot balls and bombs must have in a city so populous as Lisle, and in the quarter where the fire was directed. This quarter is one vast and undistinguished heap of ruins. Of several streets, or those passages which they told us formerly were streets, we found only one inhabitant, a poor old woman, whose fortress had held out the fury of the siege, and who had not quitted her post amidst the general wreck. It was proof indeed against balls or bombs, being two or three fathoms under ground; and here we found her undisturbed, though full of lamentations for the loss of her neighbourhood.'

This volume concludes with extracts from the correspondence of Dumourier with Pache. It seems probable enough that this general was pushed into the step so fatal to his glory, not so much from any formed design, as from the continual vexation and disappointment he felt on seeing a victorious army left to contend with hunger and nakedness; but of this there will, no doubt, be different opinions; nor, even when the cooler moment of history arrives, must we expect fully to develop those restless intrigues of contending parties, which have infused suspicion and distrust into every department of French affairs, whether political or military.

In the Fourth Letter, volume fourth, a circumstance is asserted, which, if a fact, does not tell very well with regard to the sensibility of the Austrian court for their unfortunate relation, or the fellow-feeling of princes, in general, towards one another. It is said that an offer was made by the French, and refused by the combined troops, of yielding the queen in exchange for the commissioners delivered up by Dumourier.

The fifth and last letter contains a retrospect of the revolution through its different periods, written with great candour and good sense; in which the author shews himself a steady friend to liberty, and at the same time sufficiently aware both of the mistakes and the crimes the French have fallen into in pursuit of it. Like a zealous friend, however, he justifies what is capable of being defended, excuses what cannot be justified, and extenuates even what cannot be excused. He shews, in a very clear manner, the variation of public opinion in this country relative to that great event, and boldly appeals 'from the public judgment of 1792 to that of 1799.' But we will give it in his own spirited words:

'Revolutions exhibit man acting on a great scale: hence they produce great virtues, and at the same time great vices. Three years of confusion form a vast period in the life of an individual; but they

they make only a point in the *life of a nation*. They make, indeed, almost an imperceptible point, if that nation is considered as a part of the great whole, and as affecting by its conduct, the future fate of Europe, and of the world. The revolutions of all other nations, our own and that of America excepted, have done nothing for mankind. What signifies it to the world who is despot in Turkey, who vanquishes or is vanquished in Persia; who is pope of Rome? The contest then is about the *masters*, but the *system* continues the same. In France, the contest has been about *principles*, and these the most important, the most sacred, the most essential to the happiness of man. Let France be arraigned before the tribunal of the human race — she must plead guilty to many charges — but she will still appear a meritorious criminal. For who before her declared aloud, in the name of twenty-five millions of men, to attending Europe, those truths which lay concealed in the works of a few philosophers? Who, before her, dared to combat *all* errors, and braving every prejudice, through good report and evil report, published the complete manifesto of the neglected rights of human kind!

• But I must conclude. What I have already written, or may farther write, will, I am persuaded, find favour with you, and with a few more of the well-informed and reflecting: but I do not expect that such ideas will meet with general approbation, at this moment of agitation and prejudice. For my part, I am prepared for censure; but I entreat you to witness, that I appeal from the public judgment of 1792, to that of 1799. I might make the period shorter, but I am unwilling to be thought enthusiastic in my expectations, and therefore have stated seven years. I will add, that certain persons will do well to be moderate in their triumph at this moment, lest their sentiments and declarations should be recorded, and produced at a time when they may be less suitable than they are just now.

• Whether France will finally be able to extricate herself from an intestine, as well as an external war, which now assail her at once — whether she will be able to support her republic; or, fatigued with anarchy, repose herself in limited monarchy; or finally, overwhelmed by her foes, be forced to accept that constitution which they choose to give her, are points that surpass my powers to decide. Were I to conjecture, I would say, that she will succeed in maintaining her own freedom, but not in communicating it to her neighbours. But should she even be overpowered by her enemies, and should continental despots wish to load her with the most galling chains, I cannot forget, madam, that Britain is concerned in this transaction! And this recollection cheers my mind; for a free and generous people cannot condemn twenty-five millions of men to be slaves! No: the severest sentence that England can suffer to be pronounced, even on her rival, would be, “Let France be delivered

livered from the dominion of a ferocious mob—let her be delivered from anarchy, and restored to reason and lawful sway!" Thus, terminate how it will, I trust the French revolution will promote the good of France, and this prospect consoles me amidst the present evils.'

We now take our leave of this agreeable publication. If we were called upon to appreciate merits thus placed not in opposition, but, as the grammarians say, in apposition, we should be apt to say that the author of the first letters has most of the elegancies of style—of the subsequent ones, most of entertainment—and of the concluding letter, most of political sagacity and philosophical discrimination.

A Letter to Erasmus Darwin, M. D. on a new Method of treating Pulmonary Consumption, and some other Diseases, hitherto found incurable. By Thomas Beddoes, M. D. 8vo. 1s. Johnson. 1793.

THE speculations in which ingenious physicians have indulged themselves, however plausible and seducing, have seldom afforded mankind the copious harvest which might have been expected from so fair a bloom. The numerous circumstances by which the animal body is influenced, while they afford facts in support of every theory, have never been comprehended by any; hence that perpetual circulation and uncertainty of medical opinion and practice, which have been too truly the opprobrium of physicians, and the scourge of mankind. If practice, however, founded on speculation, is justifiable in any complaint, it is in one which has hitherto almost uniformly resisted every known method of treatment, and which, even in those cases which have terminated favourably, has appeared to yield to means so opposite, that it must ever remain doubtful with candid persons, how far they really contributed to the recovery of the patients.

Dr. Beddoes begins his account of consumption by rejecting its numerous distinctions into species. He thinks that two species only are distinctly marked, viz. the florid, and the pituitous, or catarrhal; to the former of these his observations are exclusively applicable. We shall present the reader with the leading features of his theory in the following extract:

‘It is an evident consequence of my leading opinion, that a phthical patient would take a longer time than another person in being drowned, or in being suffocated in most of those airs that are unfit for respiration. I say *most*, because I suspect that nitrous air might furnish an exception. Being already provided, as I suppose them to be, with a larger proportion of that principle which

which respiration introduces into the body, they must be able to continue for a longer time without the necessity of a new supply. And as the left cavities of the heart seem to be more irritable in such patients, it is probable that they would be more easily recoverable from accidents of this kind, than persons in an ordinary state of health. This consequence of my theory is much countenanced by the subjoined case of the son of our common acquaintance, Mr. Crump, surgeon and apothecary at Albrighton, in Shropshire. You will find that he not only breathed with ease air of a very low standard, but that he even much preferred it to atmospheric air. But I do not pretend to say that this fact decisively proves the greater independence of consumptive persons on the function of respiration. The air he inspired was partly hydrogenic air. And it seems pretty well ascertained that asphyxia is less suddenly produced by hydrogenic, than by any other species of air, unfit for respiration.

‘ I lay rather more stress upon the following, which is the converse of this observation: I imagine that in constitutions injured by excess of spirituous liquors, and more particularly while they are under the primary operation of such liquors, there exists a deficiency of oxygen; at least of oxygen in a state of combination so loose as it is found in the circulating blood and moving fibres. A variety of considerations with which I will not detain you at this moment, seem to me to confirm this opinion. You recollect, among others, the case of the inflammable woman of Coventry, as described by Mr. Wilmer. This woman seems to have reduced herself by dram-drinking to such a state as to be capable of being set on fire by a spark, and of burning like very combustible matter. And one is justified by all the known facts relative to combustion, in supposing, that where the substance of the body was so eager to combine with external oxygen, there must have been an internal deficiency of this element. I premise this conjecture for the sake of relating that I once saw a son, while under the influence of liquor, though not nearly intoxicated, reduced in a very short time to a state of insensibility by breathing air of an higher standard than that which Mr. G. Crump used to breathe with pleasure for an indefinite and certainly a much longer time. I have twice in my life seen a person habituated to drinking much affected, and indeed on the verge of asphyxia, by breathing for a few seconds a mixture in which the atmospheric could not have been to the mephitic air in a proportion less than that of five or six to one. I need not apologize to you for the want of precision in these observations. No person can or ought for a moment to think of ascertaining such points precisely by experiments upon man. I hope, however, soon to be able to determine by experiments upon animals, whether the faculty of living in air of a reduced standard is really impaired by the influence of spirituous

stimulants;

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stimulants; and when you consider how nearly all animals of warm blood resemble each other in this function, you will not, I dare say, hesitate to transfer the result to the human species.

• Before I pass on to another observation, I will stop to ask you if you do not think it probable that divers would be able to continue much longer under water, if before immersion they were for some time to breathe air of a much higher than the ordinary standard, or pure oxygene air itself.’

Dr. Beddoes endeavours to account for the greater frequency of consumptions in England than in France, from the French dressing their meat more than the English, from the French bread being more fermented, and from the large quantity of oil they use with their food. The frequent changes and sudden vicissitudes of the weather in England are entirely forgotten when the doctor is in pursuit of his favourite object.

Physicians have remarked, that consumptions are now more frequent than formerly, which the doctor thinks it is easy to explain from his theory.

• The inhabitants of this country, almost without exception, breathe a freer and a purer air than their ancestors. Nor do I believe that there is any particular in which the difference between the present and some past generations is so remarkable. You see then that the subjects of our Edwards, and our Henrys, and of good queen Bess, may have found, in being more free from so formidable a disease than their delicate and airy posterity, some compensation for the confined air and filth in which they passed their existence.’

It seems remarkable that the ingenuity of the author, who travels through earth, air, and seas, in search of arguments in confirmation of his opinions, did not attribute some part of this effect to the more copious use of vegetable aliment in these latter times.

After relating a very extraordinary case, the author (p. 27) proceeds to inform us how he was led to adopt the practice, which it is the purpose of this work to recommend. He acknowledges his obligations to Goodwyn for the light he has thrown on the function of respiration; which Dr. Beddoes does not scruple to say is of all the functions best understood, and also, in skilful hands, the most easily manageable. The effect of pregnancy on consumptions also attracted his attention; the arguments, however, deduced from this fact, are not here taken notice of, as they have been detailed in a former publication.

P. 33, a case is related, in which the doctor made trial of a mixture of atmospherical and hydrogene airs, but which terminated

terminated fatally; the effects of the remedy, however, were, we are assured, remarkably, and even instantaneously observable. The appetite and relish for animal food were greater during the time the patient inspired; a circumstance, no doubt, very desirable; but, unluckily, quite in opposition to many others adduced in support of this doctrine; since, according to the author's principles, a desire of vegetable, not of animal food, is the natural consequence of the quantity of oxygen in the system being diminished.

‘ The quantity of factitious air was as nearly as possible as one to two of atmospherical; but towards the last of his using it, it was almost equal, or it did not please him. I imagine the immediate ease he always received from it made him extremely anxious to have it, what he called good.’

The doctor prefers the hydrogen to either the carbonic acid or azote, as it seems less irritating and deleterious, and as it has a powerful effect in changing the colour of blood exposed to its action, to a darker colour.

We hope we shall not be thought too prolix in presenting the reader with another extract, which throws great light on the effects of breathing oxygenated air. These seem so completely analogous to the preconceived notions of the author, that imagination itself was never more subservient to the gratification of its most favourite delusions, than this experiment is to the confirmation of the author's doctrines. The doctor is himself alarmed lest his accuracy should be called in question, and appeals to several gentlemen, who observed the effects of his experiment.

‘ After securing a full supply of oxygene air, the first thing I undertook, was to attempt to throw some light upon the nature of consumption by an experiment upon myself. Not having any thing of the phthisical conformation or the slightest hereditary claim to the disease, I thought I might venture very far in oxygenating myself without any great risque; and it was impossible for me to observe the effects so minutely in another person. I accordingly respired air of a much higher than the ordinary standard, and commonly such as contained almost equal parts of oxygene and azotic air for near seven weeks with little interruption. I breathed it upon the whole sometimes for twenty minutes, sometimes for half an hour, and sometimes for an hour in the day, but I never continued breathing for above four or five minutes at any one time. I felt, at the time of inspiration, that agreeable glow and lightness of the chest, which has been described by Dr. Priestley and others. In a very short time I was sensible of a much greater flow of spirits than formerly, and was much more disposed

to muscular exertion. By degrees, my complexion, from an uniform brown, became fairer and somewhat florid. I perceived a carnation tint at the ends of the fingers, and on all the covered parts of the body the skin acquired much more of a flesh colour than it had before. I was rather fat, but during this process I fell away rapidly, my waistcoats becoming very much too large for me; I was not sensible however, of any muscular emaciations, but rather the contrary. My appetite was good; and I eat one-third or one-fourth more than before without feeling my stomach loaded. In no long time I observed in myself a remarkable power of sustaining cold. Except one or two evenings when I was feverish, I never once experienced the sensation of chilliness, though cold easterly winds prevailed, during great part of the time I was inspiring oxygene air. I not only reduced my bed clothes to a single blanket and coverlid, but slept without inconvenience in a large bed chamber, looking to the N. E. with the window open all night, and with the door and windows of an adjacent sitting room also open. About the expiration of the above-mentioned time, I perceived some suspicious symptoms. It was uncomfortable to me to sit in a room at all close. I frequently felt a sense of heat and uneasiness in my chest; and my skin was often dry and hot with burning in my palms and soles; my pulse, which had hitherto seldom exceeded eighty, was above ninety in the evening. At this time I took a journey of about 170 miles, the greater part in a mail coach in the night, the rest on horseback. The roads were uncommonly dusty, and several circumstances concurred to harass and fatigue me. On the way I met with a medical friend, who was much struck with the flushed appearance of my countenance, and upon feeling my skin and pulse, which varied from an hundred and four to an hundred and twenty, imagined that I was become hectic. I had now, though but seldom, a short, dry cough; but the sense of irritation to cough required an almost constant effort to suppress it; this sense of irritation was, as you will suppose, attended by dyspnoea. I had also frequent bleedings at the nose, an event almost unprecedented with me; the blood was of an unusually bright colour; which was also seen in blood forced from the gums. Whenever I pierced the skin in shaving, the blood flowed in greater abundance than usual, and was staunched with difficulty.

The doctor mentions also, that oxygenated gas is remarkably useful in asthmas. He states that his complexion has already been much improved by inspiring this air, and thinks that it will supersede all other cosmetics. He remarks, that more diseases proceed from a deficiency than an excess of vital energy, and therefore recommends the use of oxygenated air in various asthenic disorders.

Upon

Upon the whole, as Dr. Beddoes has not yet, we think, established his doctrine by decisive facts, we must be excused from giving it our unqualified suffrage; and in this stage of the inquiry, can only recommend the work as a choice morceau, to those who are more fond of tracing distant analogies, than of establishing useful distinctions; as it comes, however, recommended by more ingenuity, so we sincerely wish it may be attended with more success in alleviating the ills of humanity than Dr. Berkeley's book on tar-water.

Silva Critica: sive in Auctores Sacros Profanosque Commentarius Philologus: concinnavit Gilbertus Wakefield, A. B. Pars Quarta. 8vo. 4s. Boards. Robinsons. 1793.

THE Advertisement, which introduces this part of the *Silva*, is of too much importance to the persons it concerns, as well as the university at large, not to be presented to our readers. Upon it we make no comment:

‘ ————— Non te dignum, Chærea,
Fecisti: nam, si ego dignus contumeliâ
Hâc maximè, at tu indignus qui faceres tamèn.
Neque edepol, quid nunc consilî capiam scio.’

‘ Hæc scripseram scilicèt, solitamque *syndicorum* preli *Cantabrigienfis* in me et mea, qualiacunque sint, opuscula, benevolentiam quotidie sperabam; cùm post aliquot demùm menses, vir humanissimus et undequaque sanè optimus, ut non melior sit hominum natorum quisquam, ROBERTUS TYRWHITT, *Collegii nostri Jesu*, atque adeò totius *Academiae* ornamentum; THOMÆ TYRWHITTI, viri ob exquisitas et copiosas literas celeberrimi, frater dignissimus; me per epistolas certiore facit conclamata esse omnia; nihil mihi meisque præter plorare jam relictum: plurimum enim interesse videri et *Academiae* et *orthodoxæ* fidei propugnatoribus *Academicis*, laboriosis Jupiter! et ἀδικαστοῖς, scriptionum mearum labe ἀμαρτωλων πρῶτον, ulterius contaminandam iri typorum *Cantabrigiensium* puritatem! Ictu velût fulmineo consternari devotum hoc caput videbatur. ἐκκεκωφῆμεν miser et ἐμβεβροντημεν, quid facerem? Ad quem me converterem?

‘ Quo fletu manes, quâ sidera voce moverem,
Nesciaque humanis precibus mansuescere corda?

‘ Inter hos laudatissimos *Academicæ* dignitatis atque puræ fidei assertores, nomen profitentur THOMAS KIPLING, *Sacræ Theologiæ professor*; qui interea summi viri RICARDI WATSON, *episcopi Landavicensis*, gravissimis alibi muneribus defungentis, cathedram professoriam insidet, HÆRETICORUM MALLEUS et ISAACUS MILNER, ipse etiã *Sacræ Theologiæ professor*, *Collegii Reginalis præses*, et *ecclesiæ Carliolensis Decanus* utilissimus, THEOLOGORUM FLOS: uterque doctrinæ laudibus insignes, ac nobis hominibus è plebe,

è plebe, vel ob titulorum multitudinem et stationum magnificen-
tiam, venerabundè nominandi !

• Mirari quidè subit, et lectorem porrò mirari forsitàn subi-
bit, istos fortunæ filios, bonis omnibus diffluentes, mihi favorem
Academicum, rem tantillam, invidere ; mihi, quocunque demùm
successu, improbo saltèm studio, dies ac noctes, mente imperter-
ritâ, tot inter tantasque asperitates rerum versato et molestias cir-
cumcursantium negotiorum, laboriosissimè ingenuas literas secuto ;
mihi, inquam, per leges iniquissimas ab omnibus *Ecclesiæ reipub-*
*licæ*que emolumentis dudùm excluso, et jam tandèm *Academicis*,
quales quales erant, ut videtur, in pòsterum excludendo ! An
verò melius aliquid et benignius de *Almâ Matre*, quondàm meâ,
sperare concedetur ; nec apud *syndicos*, ut olim *Persis medisque*, se
res habebat, legibus stari immutabilibus ? Utinàm veniret illud
tempus, utinàm ille dies illucesceret, cum spatia nostræ *Academiæ*
(quam nemo vel eorum omnium, quos in sinu suo fovet atque in-
dulgentiâ, votis magis benevolis solet prosequi) sine jusjurandorum
religione aliisque fidei scilicet munimentis et ædificii *Christiani*
tubicinibus, patebunt unicuique, commendato moribus et doctrinæ
cupido ! cum non ampliùs ore impudentissimo coram Deo et hom-
nibus mentietur *Gloriæ* statua, in comitio *Cantabrigiensi* posita,
dùm proloquitur *Virgilianum* illud petitorum invitamentum ;

CUNCTI adsint, meritaque expectent præmia palmæ.

• Eo igitur, mî lector ! res devenerat, ut hæ chartulæ, tinearum
ludibrium, in tenebris capsarum mearum absconderentur, cùm
amicus longè meritissimus, quem modò memoravi, ROBERTUS
TYRWHITT, earum imprimendarum impensam sibi imponi benignis-
simè postulavit ; ne scilicèt ulla vitæ suæ pars ab omni genere
beneficiorum cessare videretur.

• ——— grates persolvere dignas

Non opis est nostræ : ———

• Αὐτῷ δ' ἐκ μακαρῶν ἀνταξίῃς εἶεν ἀμοιβή !

In perusing the work itself, we have found abundant reason
to applaud the learning and acuteness of the author ; and, in-
deed, are perplexed by the diversity of its merits, in making
the fittest extracts. The annexed, however, are intitled to
particular notice :

• Matt. x. 41.

• Τυφάζη περὶ πολλὰ.

• Fragmentum *Sophocleum* in *Plutarcho* de audiendis poetis levem
castigationem desiderat.

• Τυφλῷ γὰρ, ὡ γυναικες, ὅδ' ὄρων Ἀθης
Σὺ πρὸς ὧπ' πάντα ΤΥΡΒΑΖΕΙ ΚΑΛΑ :

quod

quod ed ferò vidi placuisse *Reiskio*, in *amatorio*; ubi idem αποστασμάτιον iterùm allegatur. Omnia bona cum malis scilicèt, confundit, fusque deque habet. Omnia paria fecit, TURBAVIT, MISCUIT: *Cicero*. *Virgil*. *Ecl.* ii. 58.

————— floribus Austrum

Perditus, et LIQUIDIS immisi FONTIBUS APROS.

* Summoperè miror *Toupium* ad *Hesychium* v. Τυρση, mutatum ivisse *Schol. Aristoph. Equit.* 311. vertendo πηλον in πολιν. Procul dubio dicere voluit *scholiastes* id κυρίως de πηλω dici, quod comicus μεταφορικώς de πολει dixit. Confer. *Vesp.* 257, et *Etym. M.* in Καπηλῶ.

* *Hesychium* ipsum ità tentaveram pro Τυρση—αγωγή: Τυρσε-ΑΓΩΝΙΑ—vel ΑΛΛΑΗ: sed scrupulum injicit quod præcedit in Τυρσεασι.

* *Suidam* verò sic rescribo, qui, ut benè animadvertit *Toupius D. Lucam* respexit: Τυρσεαζή: ΕΤΟ ΜΑΖΕΙΣ ΜΥΛΤΑ ΦΕΡΟΥΛΑ τῶν παρὰ: hic est enim sensus verborum—περὶ πολλὰ, ut *Pearcius* noster rectè vidit, cùm vel UNUM σωφρονι sufficiat—ΕΝΟΣ δὲ ἐστὶ ΧΡΕΙΑ, non ΠΟΛΛΩΝ, si necessitas naturæ spectetur, haud palati indulgentia; illi saltem, qui non, ut cum *Horatio* loquar,

* PLURIBUS assuerit mentem CORPUSQUE superbum.

* Nihil magis indubitatum et recepto mori SALVATORIS convenientius hac interpretatione, quamvis aduncis naribus quidam temerè accipiant. Ille ab rebus præsentibus et ob oculos versatis locutiones ejus nunquàm non mutuatur, ut omnes probè nôrunt.

* Malè cepit *Toupius* ad *Suidam* æquè ac *Casaubonus* vim vocis τυρσεαζε in *Sotionis* versibus apud *Athenæum*, viii. 3. quos, utpotè corruptos adhuc, præstabit hic apponere saniores, si possumus:

* Χαιρώμεν, ἰὼς ἐνέσι· τὴν ψυχὴν ΤΡΥΦΗ
ΤΥΡΒΑΖΕ, Μανή· γαστὴρ ἐδὲν ἡδίων.
Αὐτὲ πατρὸς σοὶ καὶ πάλιν μητρὸς μόνῃ·
Ἀρεταὶ δέ, πρεσβεία τε καὶ γενητῆρια,
Κομποὶ κέροι, ΨΟΦΟΙ, ΣΚΙΑΙΤ' οὐεργατῶν.
Ψυξεὶ σε δαίμων τῷ πεπρωμένῳ χρόνῳ·
ΕΞΕΙΣ δ' ὅς' ἀν' φαγῆς τε καὶ πίης μόνῃ,
Σποδοὶ δὲ τάλλα, Περικλεις, Κόδοι, Κίμων.

* Non viderunt viri doctissimi se nobis soloecismos commendare utrolibet enim sensu vocem accipias, vel *Casauboni*, vel *Toupii*, proprietas *Græcanicæ* locutionis omninò efflagitat vocem mediam: nisi nomen substantivum adjungatur. Τυρσεαζε ψυχὴν—AGITA—MISCE—EXHILARA—animum luxuriâ. Affinis est glossa *Suidæ* et *Etym. M.* consarcinatoris: Τυρση ΑΠΟΛΑΤΣΙΣ.

* Porro *Sotion*, ut mos est horum nebulonum, *Homerum* παρωδῆ ad Il. Z. 429.

* Ἰκτορ, ἀταρ σὺ μοι ἐσσι ΡΑΤΗΡ καὶ ΠΟΤΗΡ ΜΗΤΗΡ,
Ἦδε κασιγνήτῳ· σὺ δὲ μοι θαλὲρ ΠΑΡΑΚΟΙΤΗΣ.

C. R. N. AR. (IX.) Dec. 1793.

D d

* Ad

* Quod superest, *Anglicis* nostris in utrumque fœdus observationibus, quas meditamur, nunc afferenda reservabamus; sed, cùm castas aures, ut par est, revereamur, linguæ demortuæ involucris satiùs obtegentur hæc mysteria.

* Nobis favet *Clementis Alexandrini* locus emendandus, ad cujus mentem præsul doctus non penetravit: p. 636. imo.

* ΤΕΤΟ ΓΑΡ ΗΝ ΤΟ ΕΙΡΗΜΕΝΟΝ, ΕΑΝ ΜΗ ΓΡΑΦΕΝΤΕΣ ΓΕΝΗΣΘΕ ΩΣ ΤΑ ΠΑΙΔΙΑ· ΚΑΘΑΡΟΙ ΜΕΝ ΤΗΝ ΣΑΡΚΑ, ΑΓΙΟΙ ΔΕ ΤΗΝ ΨΥΧΗΝ, ΚΑΤΑ ΑΠΟΧΗΝ ΚΑΚΩΝ ΕΡΓΩΝ· ΔΕΙΚΝΥΣ ΟΥΤΩΣ, ΟΤΙ ΤΟΙΣΤΕΣ ΗΜΑΣ ΕΙΝΑΙ ΒΕΛΕΤΑΙ, ΟΙΩΣ ΚΑΙ ΓΕΓΕΝΗΚΕΝ ΕΚ ΜΗΤΡΑΣ ΥΔΑΤΟΣ.

* *Nonnus Dionysiac.* lib. iii. p. 106.

* ————— επιμαζιον ηγαγε κερη
ΕΙΣ ΔΟΜΟΝ ΗΛΕΚΤΡΗΣ ΜΑΙΗΤΟΝ, ΗΣ ΤΟΚΟΝ ΩΡΑΙ
ΥΓΡΟΝ ΕΜΑΙΩΣΑΝΤΟ ΛΕΧΩΙΔΕΣ.

* * * * *

* Possis etiàm, salvâ nostrâ interpretatione, voces εξ ύδατο και πνευματο per *hendyaden* accipere, figuram in his libris admodùm frequentatam: *Nisi nascatur aliquis per SPIRITUALEM QUOQUE AQUAM*; ut priùs scilicet per *NATURALEM*. Sic ζωνη και αφθαρσιαν in 2 Tim. i. 10. est ζωνη αφθαρτον: sed hæc vel puerorum cathedris sunt notissima.

* Deniquè, sedulus observet lector, quod pro nobis imprimis facit, utrumque partum, tum *naturæ* tum *spiritus*, in sequente versu apertissimè memorari: Το γεγεννημενον εκ της ΣΑΡΚΟΣ, σαξ ει και το γεγεννημενον εκ τε ΠΝΕΥΜΑΤΟΣ, πνευμα ει.

John c. xii. v. 27.

* Της ωρας ταυτης.

* *Ab hac CALAMITATE.* Hoc ibi sonat ista vox.—Hinc occasionem arripio emendandi et explicandi carmen sanè mellitum et cuivis conferendum, *Petronio* appensum edit. Franc. 1621.

* *Naufragus ejedlâ nudus rate, quærit eodem
Percussum telo, cui sua fata legat.*

*Grandine qui segetes et totum perdidit annum,
In simili deflet tristia fata sinu.*

*Funera conciliant miseros ORBOSQUE parentes
Conjungunt, et facit HORA pares.*

*Nos quoque confusis feriemus sidera verbis:
Et fama est junctas fortiùs ire preces.*

* Ita enim simplex et una servatur constructio; aliter odiosissimè turbata.—Sic *Miltonus*, Par. am. ii. 91.

* ————— when the scourge
Inexorably, and the TORTURING HOUR
Galls us to penance.

• Quod mutuum fumsit *Gravius* in Ode quâdam :

• *Whose iron SCOURGE, and TORTURING HOUR*
Affright the bad, afflict the best.

Shakspeare, using the same idiom, has—‘shew your sheep-biting face *an hour*.’ And, again, in *Macbeth* :

• Time and the *hour* run thro’ the roughest day.

• Act. Apost. c. xvii. v. 26.

• Εποίησε τε ἐξ ἐνὸς αἵματος πᾶν ἐνὸς ἀνθρώπων.

• Cavillatur, opinor, urbanitas *Apostoli* ineptam gloriolam *Atheniensem*, qui se pro αὐτοχθόσι scilicet venditabant, ut aliis hominibus præstantiores, meris præ se barbaris.

• *Museo* lepore bellè tangit hanc rem *Lucretius*, ii. 990.

• Denique CÆLESTI sumus OMNES SEMINE oriundi :
 OMNIBUS ILLE IDEM PATER est ; undè alma liquentis
Humorum guttas mater quòd Terra recepit
Fæta parit nitidas fruges, arbutaque læta,
Et genus humanum ; parit omnia sæcla ferarum.

• Undè magnificos suos versus derivavit *Maro*, qui ideò ad partes vocabantur, ut occasionem præbeant restituendi supplendique per opem codicum MSS. deploratum prorsus *Tryphiodori* locum.

• Tum PATER OMNIPOTENS fœcundis imbribus ÆTHER.
Conjugis in gremium lætæ descendit, et omnes
Magnus alit magno commixtus corpore fœtus.

• Undè, ut id obitèr notem, explicationem perfacilem, nî fallor, admittunt *Rutilii* versus, de quibus ambigunt viri docti :
Itin. i. 17.

• Quale per ætherios MUNDANI VERTICIS axes
 CONNUBIUM SUMMI creditur esse DEI.

• Jam verò *Tryphiodori* locus, quem innuebam, extat vers. 27.

• Κλαίον μὲν Λυκίοι Σαρπηδόνα, τὸν ποτὲ μῆτρός
 Ἐς Τροίην μὲν ἐπεμψεν ἀγαλλομένη Διὸς εὐνή,
 Δεξιὴ δὲ Πατρὸς κλοιο Μενειτιάδαο πέσοντα.

• Quivis videt hic ulceris aliquid sublatare. Alii aliter, ut solet critici tractabant medici. Ipse pro δεξι δὲ conjeceram Δεξιῶσι : quod nullo modo improbandum candidissimè judicabat *Northmorus* meus in elegante ejus hujusce poetæ nuperâ editione. Sed eccum ! tibi fugitivum versiculum, quem feliciter deprehendit *Bardinius* in codice non antehac editorum oculis lustrato :

• Αἵματι δακρυσας ἔχουθι πατέρωός αἰνός.

• Vix

* Vix perlegeram, cūm veritatem odoratus sim: et locus, ut statim constitutus dabitur, non cedit elegantis vel poetarum consummatorum.

* Κλαίον ΜΕΝ Λυκίοι Σαρπηδόνα, τον ποτε μητρη
Ες Τροίην ΠΕΜΨΕ ΜΕΓ' αγαλλομένη Δι' ευνη.
Δεξι ΔΕ Πατροκλαιο Μενoitιαδαο πείποντα
Αιματι δακρυσας εχυθη ΠΑΤΡΩΙΟΣ ΑΙΘΗΡ.

* Nihil certius utrāque emendatione. Nam, ut à primâ ordiar, in *Aldinâ* alius est verborum ordo in *secundo* versu. Ες Τροίην πεμψεν ΜΕΝ:—et liquet manifestissimè το—ΜΕΝ planè otiosum esse.—Deinde æther est *Jupiter*, ut patet à versu *Virgilii* mox allato, et ab *Ecl. vii. 60.*

* JUPITER et læto descendet plurimus imbri.

* Jam verò πατρώϊο αιθρη—est æther, pater ejus—(*Sarpedonis* scilicèt) qui *lachrymas sanguineas* super ejus fato fudit, si idoneo testi in hac re fides adhibenda sit. *Il. II. 458.*

* Ως εφ'ατ'· εδ' απιθησε πατηρ ανδρων τε θεων τε·
ΑΙΜΑΤΟΕΣΣΑΣ δε ΨΙΑΛΑΣ ΚΑΤΕΧΛΥΕΝ εργαζε,
Παιδα φιλον τιμων, τον αι Πατροκλ'· εμελλε
Φθισειν εν Τροιη εριβωλακι, τηλοθι πατρης.
* * * * *

* Interea, seriò considerandum *philologis theologisque* iterùm atque iterùm commendamus, an alius locus *evangelistæ* nostri, facundus parens disceptationum, non hinc admittat facillimam, atque etiàm necessariam quidè, interpretationem. Ipsa verba in medium proferamus; non partium studio (Θεος μαρτυς) abrepti atque obcæcati, sed percussii pectus, si uspiàm quis alias, ingenti amore CÆLESTIS VERITATIS. Hujusce libri cap. xx. vers. 28.

* Ποιμαίνει την εκκλησιαν τε Θεε, ην περιποιησας δια τε ΙΔΙΟΥ ΑΙΜΑΤΟΣ: i. e. quem sibi acquisivit PER FILIUM SUUM.

* Sanus est versiculus, cum sanissimis *novi fæderis*. Vel minimè perspectam habuerunt vim locutionis veteres interpretes, vel vocibus minùs ambiguï uti voluerunt. *Syrus* habet—כְּתִיבָא דְּמִשְׁכָּנָא דְּכְּרִיסְטִי—congregationem CHRISTI: *Copta* similiter, *Syri* vestigiis tepissimè vel incidens vel insitens: *Arabs* utramque lectionem, ecclesiam DOMINI DEI: undè non obscurè perspicias versionem Arabicam tūm lucem vidisse, cūm de hac re ortæ jam essent contentiones.

* Consulas *Il. Z. 211. Od. Δ. 611. Æn. vi. 836. Ov. Met. v. 514. Tibull. i. 6. 66.* et alia id genus ὡς ψαμμο. Scholiastes in *Euripidis Oresten*: Αιμα δε, οι ΠΑΙΔΕΣ. Enimverò εὐφαιτως locutus est *D. Lucas*, et vocabulum sanè significantissimum adhibuit—δια τε ιδιου ΑΙΜΑΤΟΣ: quo dilucidius magnum amorem DEI in υιον μονογενη ostenderet, et ingentia FILII iltius merita; qui, PATRIS voluntati obsecutus, non dubitavit SANGUINEM fundere PRO GENERIS HUMANI REDEMPTIONE A DOMINIO MORTIS.

Unless our memory deceive us, Mr. Wakefield, in his Translation of the New Testament, hath ascribed the explanation of Acts. xx. v. 28. which he here represents of such importance to a note by Mr. Henley, inserted among Bowyer's.

Another instance of the same idiom may be added from Pin-dar :

‘ Ζευ. τειν γαρ ΑΙΜΑ.

‘ Heb. iv. 12.

‘ Ο λογος τω Θεω—τοματοςος υπερ πασαν μαχαιραν διςομου.’

• Frustruosè advocari possunt paulus ad Eph. vi. 17. τὴν ΜΑΧΑΙΡΑΝ τὴν πνευματ., ὁ ἐστὶ ΠΗΜΑ Θεος : et Johannes, Apoc. i. 16, καὶ ἐκ τῆ ΣΤΟΜΑΤΟΣ αὐτοῦ ΠΟΜΦΑΙΑ διςομου οὕτως ἐκπορευομένη : hic enim GLADIUS erat Dei vox, acie ancipiti ; tam potens scilicet dociles persuadere, quàm refellere perversos.*

A similar metaphor is used by David, when he represents his enemies as ‘ shooting forth ARROWS, even bitter WORDS.’ In Shakspeare, we have Hamlet *speaking* DAGGERS to his mother ; and nothing is more trite than CUTTING-expressions.

It is with singular regret that we are obliged to stop. For the Hymns we must refer to the volume itself. Mr. Wakefield hath announced a fifth part, and we shall impatiently wait its appearance*.

Poems by William Kendal. 8vo. 4s. Boards. Robinsons, 1793.

THESE Poems are classed under, *Elegiac Stanzas, Occasional Verses, Sonnets, Fairy Fantasies, and Imitations of Catullus.* They are correct, elegant, and harmonious, but they want strength, interest, and originality. The author professes to have written the Elegiac Stanzas from real emotion ; they are, however, rather pretty than touching, as the following song will exemplify, in which there is great beauty of expression, and harmony of numbers, but no justness of thought ; for it surely is not true, that a rejected lover is the only disappointed being who must despair of one day obtaining the object of his wishes.

‘ Sleepless eye-lids dim with tears,
Languid accents, breathing woe,
Sighs of sorrow, throbbing fears—
Lovers, only lovers, know !

* In our Review of the Third Part, p. 431, l. 36. for *perspicuity* read *perspicacity*.

‘ What

‘ What tho’ all in life’s short day
 Feel awhile the storm of grief;
 Hope affords a transient ray,
 Fleeting pleasures yield relief.

‘ Fame at length rewards the brave;
 Time can envy’s self destroy:
 But o’er love’s neglected slave
 Ages pass, nor waft a joy.’

In this class we meet with a Poem addressed to *Insensibility*, who is thus addressed:

‘ If aught can calm a lover’s woe,
 If aught the captive mind can free,
 ’Tis blest *Insensibility*.’

Is there not here an impropriety? Should it not have been *Indifference*? The mind which, after having been strongly agitated, ceases to feel, is in a different state from the mind which never felt. When the ferment of passion has exhausted the soul, a vapid indifference may take place, but insensibility is the portion of those who are originally incapable of such a fermentation.

In the occasional stanzas we meet with nothing striking; they are, as well as the former class, a tribute to Beauty.

The Sonnets have the merit of being really Sonnets, according to the strict rules of that species of versification; which, we think with Mr. Kendal, it is incumbent upon those to observe who chuse so to denominate their poems. We should give a specimen of them if the Fairy Fantasies did not invite us by promising more of novelty. They have been set to music by Mr. Jackson, and without that accompaniment are well adapted to please by their poetical imagery. The imagery is, perhaps, of a kind not very difficult to those who have once conceived the character of *Ariel*, of the *witches* in *Macbeth*, of the spirits in the *Mine* of Sergeant, but it is beautifully imagined, artfully varied, and clothed with great richness and delicacy of expression. As a proof of our assertion, we shall give our readers *the Cavern and Dreams*.

‘ Spirits, list! unhallow’d eyes
 Daring view our mysteries—
 Thro’ the cavern as ye fled
 Heard ye not a mortal tread?
 E’er he rashly venture near,
 Warn we thus his eager ear:

“ Bold intruder! breathe no sound—
 Softly, softly stalk around:

D d 4

Silent

Silent view the wondrous scene,
 Work divine of forms unseen—
 Trembling gaze, nor rudely brave
 Spirits of the secret cave !

High in airy splendor hung,
 We the lucid gems have strung,
 Flashing on thy ravish'd sight
 Quivering floods of liquid light ;
 Purer radiance, milder rays
 Than the solar beam displays.

We the massy rock have rent,
 We the ponderous arch have bent ;
 Streams assuming shapes unknown
 Pendant frown, congeal'd to stone ;
 Monstrous forms to daunt thine eyes,
 At our bidding instant rise.

Favour'd mortal ! haste away :
 Hie thee to the realms of day !
 E'er our mystic shouts rebound
 Dreadful, thro' the vast profound ;
 E'er we shroud thy soul in night,
 Swiftly, swiftly speed thy flight !"

Now the star of day descends,
 Now the din of nature ends—
 Visions ! hear our elfin cries,
 Phantoms ! airy spectres, rise !
 Well ye know to us belongs
 Power to rule your mingled throngs !

Go ! with bloody garlands crown'd,
 Glide the murderer's couch around ;
 Near the base seducer lie,
 Wildly shriek, and sadly sigh :
 Or in sable robes array'd,
 Flit before the faithless maid !

If the lover's eyelid close,
 Soothe with slumber soft his woes ;
 Lull the restless swain's alarms,
 Lead the virgin to his arms,
 Pour the nectar-streaming kifs,
 Bathe his ravish'd soul in bliss !

Shadowy forms, our call obey !
 Wander where we point the way—

Soon,

Soon, too soon, unwelcome light
Melts the parting shades of night;
Then must we our sports forbear,
Then with you dissolve in air!

The imitations of Catullus, which are given along with the Latin text, were intended to have accompanied a collated edition of that author, the plan of which has been superseded by the appearance of Doering's, in 1792. They are, the two Poems on Lesbia's sparrows; *Vivamus mea Lesbia. Quæris quot mihi basiationes*, and the *Epithalamium on the Nuptials of Julia and Manlius*. We know not why Mr. Kendal entitles them *Imitations*, since they are translated as closely as verse will bear, and by no means adapted to modern manners or circumstances. We must not omit to pay a just tribute to the beauty of the typographical part of this work.

Observations on the Effects of Buxton Water. By Joseph Deaman, M. D. 8vo. 2s. 6d. Johnson. 1793.

THE extravagant notions of the influence and virtues of mineral springs, which arose in the ages of ignorance, have since found sufficient support from prejudice, and from the exertions of those, who feel themselves very nearly interested in carrying on the delusion. The change of scene, the relief which any amusement gives to persons who are at a loss for occupation, and the concussions which the visitors of these places undergo in their journeys, are all circumstances which tend to put them in good humour; the connexion between mind and body need not here be insisted on; the beneficial effect is diffused throughout the system; the warm water, as the most striking object which presents itself, obtains the credit; and the supreme arbitress, Fashion, signs and seals the irreverfible decree. The contents, however, of these springs, are now pretty fully afcertaincd, and we have far more powerful, and in many cafes more agreeable methods of adminiftering the fame ingredients. The doctor, aware of this circumftance, has recourfe to the myfterious effects of combinations and proportions; and we muft do him the juftice to fay, that we do not recollect to have feen his fide of the queftion defended with more ability.

Three parts in four of this work are occupied with minute descriptions of the atmofphere, fituation, foil, &c. of Buxton, and apparently with a very accurate analyfis of its waters. We fhall prefent the reader with an extract from a part of the work more generally interefting, where he makes fome very juft obfervations on the gout.

‘ The

• The gout has been termed, but in my opinion unjustly, the opprobrium of physic. Of no disorder to which the human frame is liable, have we a more exact, or a more masterly description; in none is the treatment better adjusted to the symptoms; nor can any thing be more judiciously characterised than the distinction between the regular and the anomalous species of that complaint. It must, however, be admitted, that a cure is not to be expected from any medicine in present use. And though, in some young and robust constitutions, much of the fomes may be cut off by regimen and temperance, it is to be lamented, that, in many persons, this method is inadmissible. Too often, it is to be feared, a certain degree of stimulus in diet is requisite for the prevention of internal attacks, and to give due energy to the sluggish springs of life and action. The appeal might be made with much confidence to the experience of every professional man, or even to the observation of any intelligent patient, provided his sufferings would permit him, without prejudice, to attend to his own sensations. It is, then, no defect in the art, if it be found unequal to the restraint of the strongest passions and propensities to which human nature is exposed. If, at an early period of life, these passions have been indulged so far as to admit of no control, no blame can fall upon a liberal and useful profession, because it finds itself under the necessity of yielding to long habits of luxury, or intemperance. Too generally it is obliged to accommodate all its powers, and adapt its mode of relief to present circumstances, and present sufferings.*

The author's candour and medical skill are evinced in the following extract:

• However disagreeable to my own wishes, as well as to long-received opinions, truth and much experience forbid me to speak highly in praise of Buxton water in paralytic disorders; the frequency and increase of which are universally acknowledged and lamented. In the conduct of these patients it must be allowed, that a careful attention, and precise discrimination of the original, as well as secondary causes, so far as they can be obtained, are indispensably necessary. In many, either from the actual plenitude of the vessels, or from the rarefaction of the blood, much increased by drinking this water, the disposition to stupor and heaviness, such common symptoms in palsies, is greatly aggravated. These are often the prognostics of an impending apoplexy; which, in some instances at least, might have been prevented. And, besides the direct mischief arising from the use of this water, it has also a tendency to stimulate the appetite; a sensation too apt to be indulged: and when indulged, productive of consequences obvious to the plainest understanding. When the stomach is in an overloaded and distended state, its muscular powers, already weakened, become still more unequal to the digestion of the aliment, whereby

whereby the disposition to danger is yet more increased. The afflicted of this class ought, therefore, to be extremely cautious in this respect; any considerable quantity of food ought never to be taken at a single meal, particularly in the evening, for reasons which scarcely require an explanation.

‘ But if some paralytic disorders arise from plenitude or rarefaction, there are also some which proceed from a diminished or defective energy in the habit; and indeed are attended with evident marks of debility. In these, no danger can accrue from a prudent use of this water: on the contrary, it's gentle stimulus may contribute to warm and invigorate the stomach, with which all the muscles of the body so wonderfully sympathize. Here the addition of some aromatic to the water is almost always required; and perhaps æther may, in such cases, be somewhat of an appropriate medicine, while it answers at the same time every purpose of the spicy tincture. The bowels must on no account be neglected; as they usually experience the same want of tone with the rest of the body: for which reason, the use of some warm aperient can seldom with propriety be omitted. And the former cautions respecting food are even in these cases of debility to be carefully observed.

‘ Having had occasion to mention the sympathy of the stomach with the muscles of every part, I may be permitted to give a familiar instance of it. When a person has undergone the extreme of labour or fatigue of any kind, if a supply of any cordial be exhibited, long before it is possible for that cordial to take effect on the general circulation, the muscular powers of the body in general are wonderfully recovered, and action, and even vigour, renewed through the whole frame.’

We shall readily be excused, by those who have faith in springs, for copying the directions of an experienced practitioner, for drinking the Buxton waters.

‘ The quantity of Buxton water to be taken at one time, as prescribed by many writers, is too large; by some it is immense. We are gravely advised to take three pints in the forenoon, and a tolerable portion in the evening. But experience does not justify the use of it in such quantities, so far as I know, in any case; and in some, such bold advice seems to threaten the most mischievous consequences. The best thing which can happen from large draughts, is a tendency to pass off by the kidneys. But how seldom is such an effect required? And, if it does not pass off in some such manner, how many serious misfortunes is this water capable of producing?

‘ In common, two glasses, each of the size of a third part of a pint, are as much as ought to be drank before breakfast, at the distance of forty minutes between each: and one or two of the

same glasses between breakfast and dinner will be quite sufficient. And indeed, whether it is meant to strengthen the stomach, to correct or restore the secretions, or to be introduced into the most minute parts of the habit, theory and practice will here perfectly coincide. The instances, therefore, in which a large quantity of the water can be advisable, are rare, and form very few exceptions to the general rule which has been laid down.

‘ In nephritic and calculous patients, a deviation may sometimes be properly enough made from these directions; for in them, the very weight and pressure of such a fluid, when applied to the urinary passages, may possibly be attended with advantage; and it is a fact, that many such patients do find great relief. Yet, as the parts are very liable to spasmodic contractions, a considerable degree of judgment is required, in order to distinguish, in some measure, the real cause of the complaint: otherwise, by enlarging the dose, an additional force will be given to a stimulus already too great; and an aggravation of the symptoms must inevitably follow. In many, and particularly in cases of this description, æther is very properly administered with the water.’

The latter part of this work is occupied with directions for bathing in the Buxton water. We cannot help observing, that we think the author indulges too much his theoretical notions, and has not been sufficiently careful to modify his expressions according to the present state of science. These, however, are circumstances of no great importance; and we must do the author the justice to recommend his performance to the attention of the public.

*Prolusiones Juveniles Præmiis Academicis Dignatæ. Auctore
Joanne Tweddell, A. B. Trin. Coll. Cant. Soc. 8vo. 5s.
Boards. Dilly. 1793.*

UPON the revival of literature in Europe, and for many years subsequent to that æra, an acquaintance with the ancient languages of Greece and Rome constituted almost the only knowledge of laborious and inquiring men. The cultivation of the Latin language, in particular, was carried to great perfection, and became the medium of intercourse between all the literati of Europe, and the vehicle of all their disquisitions and discoveries. Thus a degree of facility and elegance in Latin composition was then very generally attained, which, from the prevalence of science, and the increasing numbers of the learned in their respective nations, and the consequent declension of foreign correspondence, has fallen to the lot of very few in these later times. Our own country was by no means unfruitful in the production of those distinguished

guished characters, whose Latin compositions were an honour to the age in which they flourished. Sir Thomas More, sir John Cheke, Roger Ascham, Mr. Haddon, sir Henry Saville, Nicholas Udall, the flagellating Orbilius of Eton school, and above all in rank, and inferiors, perhap, to none in this accomplishment, our illustrious queen Elizabeth, wrote the Latin tongue with a degree of purity, which, to our apprehension, would not have disgraced the Augustan age.

Since the prevalence of modern languages, and the diffusion of science, we feel ourselves much inclined to dispute the propriety of a very close attention, beyond the years of education, to the Latin language, with a view to the writing of it: and the publication of Latin prose seems altogether unnecessary, except in works of criticism only, which are intended to go down as a *ἀρχαία ἐκείνη*—a perpetual possession—to posterity. In the case of anniversary orations, and academical exercises, it is very laudable for those appointed to deliver them, to exert all their faculties in the pursuit of excellence; but still the importance of such imposed exhibitions to the public at large is extremely questionable. But our capital objection to this practice of publishing Latin composition, shall be conveyed in the words of Mr. Markland, a critic equally learned, candid, and judicious, in his remarks on Cicero's Epistles:

‘I am the longer upon this article, because I would have it carefully observed, how uncertain a thing the *writing of true Latin* is to us *moderns*; under which term all may be comprehended, since the Latin tongue has ceased to be spoken. We cannot now stir a step, nor join scarce *two words* together so as to be secure from error, unless we have a precedent from the writings of the ancients: and I make no question, but that if Cicero were to read any of our most spruce Latin compositions, upon which we value ourselves most, he would frequently be forced to guess at what we mean; and would find innumerable mistakes and faults, which a Roman would not, and indeed could not, have made.’

To which we add, that, even when we have precedent from classical use for the employment of any words, there may notwithstanding be something in their collocation, or their combination with others in the sentence which would make the composition insufferable to a Roman ear, and at the same time escape our observation.

On the other hand, in behalf of Latin poetry we find ourselves inclined to make some allowances. It is usually the first effort of genius in our best schools, and pleases even in maturer years. Thus Milton, Cowley, Gray, Johnson, and many others of our poets, made trial of their infant wing; nor

nor discontinued the amusement after they had taken a flight through the highest regions of poetic fancy.

But to Greek poetry (for composition in Greek prose is out of the question) we are by no means disposed to be so indulgent. All the objections before advanced against Latin composition, apply with much greater force in the present instance, and others will occur in our examination of the work now under consideration, to which we proceed.

On the extraordinary proficiency of Mr. Tweddell in classical attainments, the very superscription of the several pieces contained in this volume will not suffer us to hesitate a moment: they are chiefly *prize-exercises*, written during the academical progress of the author: and amidst so much competition for these rewards, as so flourishing an university as Cambridge must inevitably furnish, we may readily presume, that the victor must have exhibited no common share of excellence.

After the Preface, which is a sensible and modest performance, and pays a tribute of respect to some of the best classical scholars of the age; the book opens with an Ode, entitled *Batavia Rediviva*, an academical subject, proposed by the vice-chancellor at the time, on the *recovery* of Holland by the duke of Brunswic. Our excellent and ingenuous author apologises in a Greek postscript to the Ode, for thus decorating prematurely with undeserved panegyric 'the *coadjutor* of tyrants;' and frankly declares, that he should 'esteem himself lost to all virtue and benevolence, if he did not feel the bitterest hostility against this villainous commander' — *πρὸς πονηρὸν τὸν* (it should have been *πρὸς τὸν πονηρὸν*) *στρατηγὸν τῶν*: with more to the same purpose; which, at least, as a condemnation of former misapprehension and deception, we think would be highly honourable to any author, apart from all political opinion.

The Ode itself certainly betrays much elegance and ingenuity; but our general opinion of such performances will be sufficiently manifested by the remarks which we shall pass on the following quotation, without taking up the time of our readers in minutiae, that would interest very few indeed, in critical disquisitions on the language, and the measure of these lyric pieces.

‘Τις ποχ’ ἀγῆτωρ μελέων ἀειδᾶν
Θέσπιν ἐμπνεύσει φρεσὶ; πῶς κιχέην
Καλλίπεπλον Ἀρμονίαν, δίκαν τευ,
Ἄσιόλῃ Σαπφοῖ;

‘Τῷ γάρ, ὦ Δέσποινα, βρότειος ἔτις
Χρυσῇ φέρεμυζα διώξει πλάκτρῳ,

Τῶν βοῶν ἰεῖς, πυκνά περ φρονῶν, ἁ-
δύπνοον αὔραν.

‘ Δεῦρ’ ἴθ’ ὦν γνῶμα τ’ ἐπὶ μουσικῆς χεῖ
‘ Ἀνθεμῶντον γάνϑ’, ὕγρα κείπερ
Τῷ πόδω φιλάματα, Κύπριδος τε
Περφόρ’ ἰνυξ.’

Our first and prominent objection, which, however, extends less to these stanzas than to many others, is the total want of *harmony* in so many lines; at least as far as modern ears can form a judgment. And yet our author is not more unmusical to us than Sappho herself. For instance, what is the soothing melody of the *third* and *eleventh* verses?

‘ Καλλίπεπλον Ἀρμονίαν, δίκαι τευ,
Τῷ πόδω φιλάματα, Κύπριδος τε.’

Or of those of Sappho?

‘ Ποικιλοθρον αθανατ’ Ἀφροδίτα-
Και γελωσας ἡμεροῖν το μοι ταν.’

What we should admire, therefore, in the lyrics of Sappho, if they were all extant, would be the delicacy, and elegance, and propriety of her diction; her warmth of sentiment, and her fertility of fancy; and not the melodious flow of numbers. And that we are not mistaken in this persuasion, but proceed almost upon principles of demonstration itself, we conclude decisively, from the example of Horace, who has admitted no verses of this hobbling character into *his* Odes: a plain proof to us, that even the Romans did not relish this fabric of the Sapphic verse, and that probably none but Greeks themselves perceived the true melody of what we are assured was furnished with no ordinary powers of captivation. Further, with respect to these three stanzas, we have only to observe, that the expression *πως κιχην*, in the first, appears to us ungrammatical: otherwise they, like all the compositions before us, are replete with exquisite phraseology, selected with great skill and labour, from the most approved authors of antiquity.

The next piece is a Latin Alcaic Ode, upon the same subject. The three introductory stanzas please our taste beyond the rest, both for their sentiment and diction; which we shall present to the reader, as a specimen of our author's talents in this too much neglected exercise for youth, the Lyric poetry of the Romans:

‘ An illi divini halitus ætheris,
Anhela vitæ vis, abit in putrem
Glebam, neque antiquos renata
Sentit adhuc meminitque amores?

‘ An

' An feriatis Manibus Elysi
 Inter virentes est filias domus,
 Nec credulas gentes fefellit
 Ludibrio Mahumeda vano,

 ' Sed quisque festis uvidus in rosis
 Producta blandæ virginis oscula
 Libat, neque humanæ querelæ
 Sollicitâ bibit aure murmur?'

Of the two *Epigrams*, which succeed, the Latin is excellent; the Greek, though we doubt not but it may be *φωρὸς ἐνδεσίου*, to us, we frankly own, *ἱμῶν κατὰ*.

The rest of the volume consists of poems, orations, and declamations on various subjects; two of which are in English: one that 'The Merits of Henry VII. were greater than his Demerits:' the other, 'On the Character and Memory of King William the Third.'

The general value of these compositions to the public is considerably diminished by this circumstance, that the subjects are not *voluntary*; and that the sentiments therefore are not so much the result of previous meditation and deliberate conviction, as a sudden effort of ingenuity, endeavouring to display its capacities on a subject newly presented to discussion, and suggested by another. We feel no difficulty, however, of pronouncing the English exercises of Mr. Tweddell to be replete with manly thought, and invigorated by nervous and significant expression, accompanied by a train of reasoning, which is not often the concomitant of such an early period of life. In confirmation of this judgement, we will extract the introduction to the first of the two compositions mentioned above:

'The page of universal history is, perhaps, unable to display to the eye of the most curious observer a change in itself more sudden, in its consequences more momentous, than that which resulted from the accession of Henry VII. to the English throne. To form a true estimate of this event, and its real importance, it is not sufficient that we simply take into consideration those weighty blessings, which ensued from the administration of this king, but that we also review those obstacles, which he had to encounter previously to their attainment, and thus contrast the subsequent good with the preceding evil. Human actions ought rarely to be estimated in the abstract. They are yoked with accident, and involved with circumstance. Their absolute merit is variable, depending on times and seasons, on relations and contingencies, on the order of nature and the caprice of chance. A vicissitude in the reigning families, which, from the politic pliancy of each new possessor, might sometimes have been productive of concilia-

tory measures, and, at least, of momentary indulgence to the people, had in England served only to debilitate the national strength, and, by the most varied cruelties of ingenious despotism, to accumulate injuries and calamities. A pestilent fever had for ages been seated in the veins and humours of the nation, had raged without pause or interval, varying, indeed, in its intensity, but constant in its operation. But we are now about to behold the state recovering from its late disorders, general law substituted in the place of individual will, and a turbulent system of plunder and free-booting exchanged for the arts of civilization and of peace. We are to view the channel of commerce, long choaked and stagnant, now cleared from obstruction, and open to the returning inlets of affluence, and, in fine, new health infused into the sickly frame of a distempered constitution. But a fame, which, like Henry's, rests on the solid foundation of true desert, disdains the feeble aid of prepossession. We may venture, therefore, to look for his virtues, not in the words of an encomiast, but in the acts of his government.'

We cordially recommend both these exercises to the perusal of our readers. They will find in them some spirited observations, particularly pertinent to the momentous posture of political affairs at the present time: in which view a Latin Oration also, entitled '*Utrum magnum Imperium cum Æquâ Omnium Libertate constare possit?*' merits every encomium that we can bestow, and we congratulate our country, that the most distinguished scholars of our learned seminaries are pregnant with principles that have for their object the melioration of the civil condition of mankind. Nor can we doubt but our author, after these promising blossoms of genius, will produce 'fruits worthy of Paradise' in maturer age: and, instead of suffering his academical accomplishments to waste away in indolence and dissipation, will proceed with vigour in the race of glory, from a conviction that nothing is truly respectable, nothing valuable and permanent in this state of things, but LITERATURE and VIRTUE.

Discourses on various Subjects, illustrative of the Evidence, Influence, and Doctrines of Christianity. By the Rev. Robert Gray, M.A. 8vo. 5s. Boards. Rivingtons. 1793.

THE author of this volume is already known to the public, for a key to the Old Testament, not long since published. The notice taken of that performance by the bishop of Chester, has encouraged Mr. Gray, under his lordship's auspices, to bring forward the volume before us.

As the subjects of the sermons contained in it are chiefly
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speculative, the author enters into a defence of that mode of preaching, which in our judgment, however, is scarcely to be justified, even to a very particular audience, to the extent for which he contends. We proceed, however, to the Discourses themselves.

The first is evidently meant as an introduction to the whole, and well represents the importance of prosecuting our studies and inquiries under religious impressions, and with a view to moral improvement.

The second is on the Temptation of Christ. As a preliminary to this discussion, Mr. Gray lays it down for an axiom, 'that we are to contemplate the conduct of our Saviour as acting in the union of the divine and human character; since to the attributes of God were conjoined the passions and infirmities of man.'—Now, not to urge that the doctrine of this position is directly the heresy of Sabellius, we must remark, its being exceptionable on another account; for as St. James expressly asserts, that 'God cannot be tempted with evils,' so it was only to the human nature of Christ, that the offers made could have formed a temptation. In admitting, therefore, the opposite, we must ascribe to the devil powers inconsistent with the divine perfections, and subversive of all religion. Whatever ingenuity then Mr. Gray may have displayed in the application of his principles, the substance of his sermon we cannot commend. We confess ourselves disappointed, indeed, on another account. For apprehending Mr. Gray had undertaken to establish the literal sense of the temptation, we looked eagerly for a confutation of Mr. Farmer's hypothesis, whose dissertation upon that subject is, to say the least of it, plausible.

The next Discourse is on the Pool of Bethesda. The preacher, after mentioning the two modes of explanation that have been applied to the passage, adopts the latter: viz. that the agitation of the water was occasioned by a divine messenger expressly delegated for the purpose, and that a conspicuous demonstration of divine providence was daily made *for the season of the Passover*. (In this sense he understands, with Chrysostom, Whitby, and others, *κατα καιρον*.) Among many other remarks on the subject, we will cite the following:

'St. John is the only evangelist who describes the miraculous circumstances of the pool of Bethesda, (or of the house of mercy, which the word signifies); and we may therefore not unfairly presume, that such, or similar effects of God's power, were not uncommon. St. John himself mentions them only casually, as connected with the history of the miracle which he relates; and other sacred writers omit them, with many other important circumstances,

stances, which the volumes of the word would not contain. St. John speaks of the pool of Bethesda slightly, as a place well known, as a particular of contemporary existence; of which enquiry might ascertain the truth, and involves its description with the circumstances of a miracle which must have been judged untrue, if any assertion relative to it had been found fictitious; and no reasonable doubt can be entertained of the communication of such miraculous powers to the pool, though they should not appear to be mentioned by any other than the sacred writers.'

The fourth Discourse is entitled, *on the Dæmoniacks*; a subject, notwithstanding all that has been said concerning it, which is still open to disputes. Nor do we apprehend that the way in which Mr. Gray has undertaken to treat it, is at all likely to decide them. For instead of dogmatically asserting that certain passages of scripture must be taken in this sense or in that; it seems to be previously requisite, more especially, as Mr. Gray declares: it is certain only from revelation that such a degraded spirit as the devil exists; that what revelation has disclosed concerning him should be clearly ascertained. This, indeed, Mr. Gray has undertaken to state:

'It may be collected from many passages, both in the Old and New Testament, that previously to the creation of the world, some superior being, who had departed from his obedience to the Almighty, had been condemned with these associate spirits, who had been seduced to a similar misconduct, to depart from the presence of God, and to forfeit that glorious felicity which he had enjoyed, for a state of guilty disquietude and misery. Concerning the motives and circumstances of this disobedience the sacred writers have furnished us with no information; and no satisfactory intelligence can be derived from the early traditions, or the mythological fables, which represent a created being to have revolted in bold and extravagant defiance of omnipotence. It is certain only from the unquestionable accounts of revelation, that such degraded spirit did exist; that he directed his early malevolence against man, the created object of God's favour; and that, from the time that Adam yielded to the seductions of the tempter, his descendants became more obnoxious to the attacks of their great enemy.'

But however *unquestionably* these accounts may appear to Mr. Gray to be contained in the text he hath cited; there are those not less conversant than himself with the writings of scripture, and the language and opinions of the East, who judge them incapable of any such sense.—If the third chapter of Genesis be taken literally, of whatever kind the serpent was that tempted the woman, it must have been between him

and the woman, *his seed* and *her seed*, that enmity was ordained to be put. To the serpent it was said also, *upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life*. This ill agrees with the condition or nature of Satan as a rebellious archangel, and seems not in the least to refer to one. But admitting the narrative be allegorical, some more ancient authority is requisite to give that application to it; for though in later times we read of *the old serpent*, in reference to this assumed sense, it was not till after the Babylonish captivity, that the serpent in Genesis was considered as the devil. 'ὁ ὄφις ὁ ἀρχαῖος, *solenne Satanæ nomen, serpens ille & antiqua historia satis notus* (nam locum Gen. iii. 1. de Satana interpretabantur post exilium Babylonicum Sap. i. 13. cap. 2. 13); נָחָשׁ הַקְדְּמוֹנִי. Sohar Genes. fol. 27. col. 105, ad verba Gen. iii. 1: 'et serpens: R. Isaac dixit: intelligitur **יָצָר, קָדֵר** concupiscentia prava. Rabbi Jehuda serpentem simpliciter et proprie intelligendum esse ait. Venerunt autem ad R. Simeonem, qui dixit ad ipsos: manifestum est, omnia esse unum idemque, nam Sammaël fuit, qui sub specie serpentis adparuit: et imago illa serpentis fuit Satan, omnia unum et idem sunt.' Eichhorn in Apocalypsin. vol. II. p. 95.—The 1 Chron. xxi. 1. is still less to the purpose. For though there we read, in our version, 'that Satan stood up against Israel, and provoked David to number Israel;' we, notwithstanding, find from 2 Sam. xxiv. 1. that this very Satan, (it should have been rendered *adversary*) that thwarted the designs of Israel, was no other than *the Lord himself*: 'the anger of the Lord was kindled against Israel, and he moved David against them to say, go number Israel and Judah.' Thus does Mr. Gray's interpretation make God and the devil the same.—In reference to the passage in Job, it may be observed, that the Satan which forms a character in that sublime drama, being introduced to aid the poetic effect, is no more the Satan Mr. Gray represents, than the furies of Æschylus are his angels. The Satan or adversary in Job, instead of being an eternal exile from heaven, according to the poem, resorted thither; and there received his commission. In a word, he appears as no other than a poetical character, contrived to establish the divine moral of the drama, and subvert the Oriental belief of the evil principle, by shewing that no adversity can happen but from the appointment of God himself.—If in Zech. iii. 1—3. the Satan, or adversary, whom the prophet saw in vision, must be taken also for the devil *in propria personâ*, instead of that spirit of opposition that thwarted the restoration of the temple, &c. we must understand in the same literal manner, that the angels whom the Lord sent to walk to and fro in the earth,

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performed their rounds upon *red horses, speckled and white*: (ch. i.) for critics should be ever consistent. Let it be added, that Joshua the high priest, clothed in a filthy garment, appeared likewise to the prophet, standing before the angel of the Lord, and Satan at his right hand to assist him. The next proof cited is Isaiah xiv. 12—15. but does that contain the evidence required? Far otherwise; it being nothing more than an allusion, in the apostrophe from the chorus of the assembled ghosts of kings, on the fall of Balthazzer and his kingdom, to Nimrod the founder of Babylon and of empire, who was not only the original revolter from God and instituter of idolatry, but in after-times was confounded with the sun, whom he worshipped, and himself regarded as the supreme divinity. See a Dissertation upon the controverted passages in Peter and Jude, concerning the angels that kept not their first estate, with our review upon it, for January 1778. A pamphlet we the rather refer to, both because no one that we know of has attempted to confute it, and also as it contains, in our opinion, an ingenious explication of the authorities Mr. Gray, in the next place, hath cited.—Besides 1 John. iii. 8. the author might have adduced John viii. 44. texts that look much more to his purpose than any of the former. But before a positive inference be drawn from these, it occurs to inquire, what sense certain forms of language had obtained amongst the Jews; and whether the expressions in question were not used in conformity to them? When then in the latter of these verses our Saviour says, 'Ye are of your father the devil!' he assigns immediately this reason for so calling them: 'and the lusts of your father ye will do: he was a murderer in the beginning.' But what hence are we to conclude, more than that Christ, in disputation with the Pharisees, used the *argumentum ad hominem*. The Sadducees denied the existence of dæmons, good and bad, whilst the Pharisees admitted both; and as not they only, but even the disciples held that souls had a pre-existence before they came into the body, (see John. ix. 2.) his object was not to confute but silence them; at the time however that he used expressions, capable of clear explanation, without being restricted to their acceptation: for as they will become *children of God*, who are animated by benevolence, (see Matthew v. 43—46); so are they *of the devil*, who are of an opposite temper. The devil was a murderer from the beginning. That is: it was from that malignant spirit, which ye call the devil that Cain murdered his brother; and it is from the same malignity that ye seek to kill me. In full confirmation of this, is what St. John has observed in the other passage and its context, in which he defines his sense of the term: '*he that committeth sin is of the devil*;' and, on the other hand, '*every*

en begotten of God doth not commit sin.'—In Ephesians ii. 2. *The prince of the power of the air*, is an obvious and beautiful periphrasis, for the spirit of heathenism, personified by the Grecian Jupiter; upon which Homer's νεφεληγερετα Ζευς, is a sufficient gloss.—Ephes. iv. 27. admits of a much readier solution, than that which is taken for granted to be the true: 'Let not the sun go down upon your wrath; neither yield to any that should suggest a contrary conduct.' Analogous to our Saviour's expression to Peter: 'Get thee behind me *Satan*; for thou savourest not the things that be of God, but the things that be of men.'—1 Thess. ii. 18. *The Satan that hindered*, was, as the context shews, the opposition of the persecuting Jews, who conspired 'as one man' against him.—Rev. xx. 2. 'The dragon, that old serpent which is the devil and Satan,' is a description of which we before have shewn the origin. Here this dragon is a scenical figure, and is no more to be taken for a metamorphosis of the evil principle, or Oriental Aherman, than are the personifications in the passages that follow, for *real entities*. Rev. vi. 8. 'I looked and behold a pale horse, and his name that sat on him was *death*, and *hell* followed with him: and power was given unto them over a fourth part of the earth.' Again, xx. 14. '*death* and *hell* were cast into the lake of fire.'—James ii. 19. 'the devils also believe and tremble.' It may here deserve to be inquired, whether this position is not laid down as the foundation of an argument, which was to convince those with whom the apostle was reasoning from their own principles? Or, whether, as the Jews were the posterity of Abraham, and boasted in being the heirs of his faith, St. James had not here a reference to the terror under which their law was dispensed, and which the proposition 'thou believest there is *one God*,' seems to imply? (See the author to the Hebrews, xii. 18—21.) If so, the term διαβολος means, as in various other places, the persecuting Jews, and, as in the phrase of St. Paul before, *the Satan that hindered*.—1 Tim. iii. 6. 'The censure of the devil,' seems most clearly to mean that of any adversary of Christianity, since such were constantly on the watch to calumniate its professors. In respect to the term διαβολος, and its use by St. Paul, let the instances subjoined be consulted. In 1 Timothy iii. 11. 'The wives of deacons are required to be grave, not devils, μη διαβολαις.—Titus, in ii. 3. is enjoined to exhort the aged women not to be *devils*.—2 Tim. iii. 3. St. Paul foretells perilous times in which men should become *devils*.—1 Tim. iii. 7—2 Tim. ii. 26. 'the snare of the *devil*,' is the seductive art made use of by the opponents of Christianity, to draw off the unsteady converts to it. That in the ordinary acceptation, we are justified in interpreting διαβολος,

an opponent or adversary of the Christian cause, may be acknowledged from the expression of our Saviour himself: 'Have I not chosen you twelve; and one of you is a devil * ?'

We have entered the more largely into this discussion, from no inclination to take groundless exceptions, but from the persuasion that more caution should be used in charging scripture with tenets, which, whether it doth or doth not contain, will deserve to be further inquired. We have dwelt the longer upon this head out of respect to Mr. Gray, whose temerity is considered the more venial on account of his youth.

A further requisite to the discussion of the doctrine of possessions, is an adjustment of the proper import of *δαίμων*, and *δαίμωνιον*. Are they synonymous with *Satan* and the *Devil*? Are they of the one, or of different meanings? and what is it they mean? Without deciding these questions nothing certain can be determined. Previous to a revision of this subject, Mr. Gray may find his account in consulting SEMLER's *Commentatio de Dæmoniis*, quorum in N. T. fit mentio: printed at Halle 1779. On the instance of possession, which is the ground-work of this discourse, the preacher presents us with the following remarks:

'It does not appear, from the relation, for what purpose these swine were kept, as the evangelists furnish no superfluous information. It is probable, however, that they were kept either by the Jews, in defiance of the Levitical prohibition; or by some of those Heathens who inhabited the country of the Gadarenes, with a view to seduce the Jews to a transgression of the law; a design not unfrequently discovered in the enemies of this selected people, and originating in a conviction, that as they departed from the commandments, they forfeited the protection of God. The devils might, therefore, with more confidence of success, solicit permission to enter the swine as appertaining to persons who contributed indirectly, at least, to the violation of a revealed law. Their motive might probably be, to exert a malicious pleasure in accomplishing mischief; and our Saviour, when they besought him, suffered them to effectuate the punishment of the possessors of the swine. "He said unto them, Go; and when they were come out, they went into the herd of swine; and behold the whole herd ran violently down a steep place, and perished in the sea."

'To suffer or to command evil spirits to depart from men into swine, was surely a work of mercy; and it must be superfluous to observe, that he who was Lord of all things had an unquestionable right to dispose of the properties of his creatures, as should

* In another passage Judas is called the *Son of Perdition*; but it scarcely will be said that *perdition* was a spiritual essence.

seem good to him ; nor can the captious and frivolous objections of those who cavil at the decree, be thought to merit a serious refutation.

‘ It is, at first sight, obvious to remark, that by this ejection of the evil spirits, not by exorcisms and fantastic shew, but by the efficacy of a word, our Saviour demonstrated, as well the omnipotence of his controlling power, as the actual and personal existence of those malignant beings who bore testimony to his godhead. The powers of darkness could not willingly offer up evidence to truth, nor could they conspire, with eagerness, to their own defeat, unless constrained by an overruling power. He then who, while he exerted the authority of God, was acknowledged by the devils as the Son of God, must verily, and indeed, have been entitled to those attributes which he assumed.

‘ The express design, likewise, of Christ, in complying with the request of the dæmons, was, doubtless, to evince, in the most apparent and unquestionable manner, the real and positive existence of those evil beings who labour for the destruction of the human race. This miracle may, therefore, be produced among other parts of scripture to prove the literal and absolute operation of evil spirits. The open effects of their agency have, indeed, now ceased. The first fruits of Christ’s victory were to check and circumscribe their malignant power, “ making a shew of them openly, triumphing over them on (or by) his cross.” The apostles likewise, and their immediate successors, whose ministry was signalized by a miraculous authority, were invested with a power of controlling and expelling evil spirits.’

The two Discourses on the Resurrection of Christ, are not without merit ; which, however, is considerably diminished by Mr. Gray’s confined ideas of the doctrine of the Trinity. After so clear a statement of that doctrine, as is contained in the Athanasian Creed, we scarcely could have expected that a divine, of our church at least, would be seen ‘ confounding the persons ; and dividing the substance,’ Mr. Gray, we have no doubt, believes himself orthodox ; but what must we think of the passage annexed, in which, we are told, amongst other strange incongruities, that Christ, *as God*, DIED ? To us, such language is almost blasphemy.

‘ To raise up the dead is, we know, the exclusive prerogative of him who is the source of life ; of him who can “ kill and make alive ;” to whom alone the “ issues of life” belong. “ The God of Abraham it was who raised Christ :” Christ, who was himself “ the Prince of life,” and who as One with the God of Abraham, raised himself ; and who, as God, declared that he had power “ to lay down his life, and to take it up ;” who liveth, and was dead ; who holdeth the keys of hell and death.’

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The seventh Discourse, on the Influence of Christianity, discovers much well-applied reading. It may, however, be justly questioned, whether the text is not taken in too extended a sense. The context appears to require, that *ἐν τῇ γῇ* should be understood of *the land of Judea*, rather than of the world at large. See Matthew x. 34. The effects of Christianity, when restored to its purity, Mr. Gray has well described :

‘ In civilized and enlightened countries, the fabrics of human error have been undermined, as the assumptions of human authority, in points of faith, have been disclaimed. The authentic records of our religion, collated, and restored to their genuine character, and exclusive pre-eminence, must finally conciliate a general and sincere assent. Then shall truth triumph with unresisted evidence, scepticism shall be abashed, and heresy shall be trodden under feet. That sharp and spiritual sword, that goeth out of the mouth “ of the word of God,” shall then discomfit the nations assembled against his saints.’

The eighth Sermon is on the same subject, but considered in a different view. The seventh being intended to vindicate Christianity from the evils ascribed to it ; and this, to point out the good it has produced. The preacher hath insisted, with advantage, on the ordinary topics, but without exhausting the subject.

In the ninth Discourse, Mr. Gray considers the accomplishment of prophecy, as illustrated in the present circumstances of the world. This sermon at once displays great industry, and intitles the author to considerable praise.

The next and last Discourse, is a proper appendage to the ninth. In it Mr. Gray has represented the scripture doctrine of a Millennium, and at the same time that he clears it from the absurdities charged upon it, he occasionally intersperses strictures on Mr. Gibbon, no less pertinent than just.

As to the style of these compositions, we confess it has not the merit, in our estimation, that others have attributed to it. We are sorry to see that an author, capable of detecting the sophistry of Mr. Gibbon, should have been so far misled by his false taste, as to become an imitator of his affected periods, and bombastic descriptions. The sober Muse of History makes but a wretched figure, bedizened in the tawdry of Mr. Gibbon ; but on the matron Religion, the like garb presents a metreticious appearance,

The History of Isaac Jenkins, and Sarah his Wife, and their three Children. 12mo. 3d. Murray. 1793.

THE Advertisement to the fifth edition of this little work, begins with a sentiment which ought to be considered as a most important axiom in political science: '*A state is civilised in proportion to the number of its members who have a lively sense of moral obligation.*' The author has, therefore, thought that among the various methods which have been proposed for benefiting the poor, the most effectual would be, the helping them to get rid of their vices; and as the vice by which they suffer most, is indisputably that of drunkenness, he has attacked it in a little domestic tale, which equally addresses the understanding and the heart. It has the very great merit of being written in language which they can understand, and is, perhaps, the only piece which has been so written, since the time of Daniel de Foe, and his writings are mixt with a vein of superstition, which makes them of less value to the present age. *Isaac Jenkins* is a labouring man, who has fallen into habits of drinking, from circumstances which are well contrived to extenuate his fault, and to make the reader interested for his amendment. The situation of his family, when ill of an epidemic fever, and almost without necessaries, through his improvident conduct, is described with a truth of colouring, which bears witness that the author has often visited the damp and comfortless cottage; and indeed the piece, independent of the name which is prefixed to the later editions, bears strong indications of its being written by one of that profession, which affords more opportunities than, perhaps, any other of witnessing the complicated distresses of the poor, and which, we believe, is behind no other in disposition to relieve them. It is certainly an additional recommendation of this little work, that whatever the author's political sentiments may be, they are entirely kept out of sight; the drift of it is purely moral, and, as all will agree in acknowledging, that to turn a drunkard into a sober man, is doing important service to society, we most earnestly recommend the distribution of this piece to all those societies and individuals, who wish by distributing books among the lower classes, to enlighten and serve mankind. We are delighted to understand, from the information of the Preface, that eight thousand have been thus distributed, and we believe that neither Mr. Reeves's association, nor the constitutional society, have circulated any thing half so well adapted to do good. To those who think more of entertainment from books than of doing good by them, we would mention the merit of the composition, considered as a well-wrought picture of real life; though it must be confessed we have

have met with those, and people of some education, who deny this merit, and say that Dr. Beddoes has done nothing in the world, but tell the story strait forwards, as good Mr. Langford related it to him. We do not apprehend Dr. Beddoes will be inclined to dispute the merit of the story with Mr. Langford; but the following picture of the fat landlady at the Horse-Shoe, to which ever of these it may be due, is little inferior to the best of Fielding's. Mr. Langford had just left Sarah Jenkins, with an injunction to get for the children some ale or wine, with a race or two of ginger,

‘ In spite of the remains of her disorder, the mother all at once felt lighter and stronger. Grief, it is true, lay heavy enough on her heart still, but not so heavy as before, and she was less inclined to droop and pine.—Instead of sitting down in despair, with an elbow on each knee and her face hid in her hands, now and then letting fall a tear, and as she wiped it from her cheek, casting a sorrowful look at the children on the bed, she took her black crock and rinsed it briskly at the spout of water, that falls into the road close by the garden hedge. When she had washed it clean, the next thing was to think how she could get a little ale into it: for of wine there was no chance. No body likely to give wine away, lived near; and she could neither leave the children, nor if she could, was she able to walk any distance. There was plenty of ale at the *Horse-Shoe*, but she was afraid of the fat landlady, who was proud and given to scold bitterly; and she apprehended besides that Isaac owed her money. However, it was the only chance; and so she ventured to make for the *Horse-Shoe*.—My landlady was before the door, squabbling with a waggoner about some Birmingham half-pence, which he had paid her and would not change. The poor woman stood modestly by, till the wrangling was over and my landlady seemed pacified. Then, still keeping her distance, she dropped a short curtsy, and “Doctor Langford,” says she, “ordered me to get some wine or ale to warm for the children, for if they had not something good, the physic would be of no service to them, and it was odds but they died; and, Mrs. Pritchard, if you’ll trust me this once for a pint of your ale—I should not ask it for myself; indeed I should not, madam—and the very first money”—“So, believe me,” said the landlady, stopping her short before she had finished, “here’s impudence for you; what! I am to trust all the world, and support every flatterer’s dirty brats, I suppose. Gracious me! Trust! yes, to be sure, one may trust beggars till one has lost all credit one’s self. Go, hussy, look behind that kitchen door, at your drunkard husband’s score; and see there if I ought to trust for more.—No, stop, you shan’t go into the house neither; so, get away about your business and don’t attempt to bring your filthy vermin dis-
tempers

temper into creditable houses, among people of condition, forsooth!" On hearing this, the poor woman felt as if her breath was stopped all of a sudden: she grew pale and put forth her arms from her sides, as if to save herself from dropping.—She then turned away, and slowly tottered towards her own house, for she could really scarce keep upon her legs. Mrs. Pritchard finding that her petitioner returned not a word to her abuse, and perceiving how faint and poorly she really was, felt her mind so becalmed all at once that she wondered herself which way her passion was flown. She was not particularly ill-natured, though vastly fond of hearing her foul tongue wag. "Hark you, Sarah," says she, calling after her in a softened voice; if so be, "'tis as you say, and the doctor ordered you to get the ale for the sick children, why that's quite another story. Isaac's is 'a long score, to be sure, and I have lost, I may say, many's the good pound, by my tender-heartedness: for I was always too yielding and kind, I could never say nay to an old customer, when he was disguised in liquor, and coaxed me so lovingly to fetch t'other mug.—But if it be to make helpless children well, lack-a-day for 'em, poor mitchins! I'll let you have the pint. So, look up, and have a good heart. And marry, if need be of another pint to-morrow, and the next day, and the next, why come and fetch it and welcome. And I'll give you a slice of white bread into the bargain, if it will do any good. For the Lord reward me! I defy this slanderous world to say that Martha Pritchard ever wanted the bowels of condescension towards her poor neighbours, ragged and dirty though they be; that is, understand me, when they demean themselves properly. And now I bethink me, Sarah, you always stood back when we were at the church-door together, to let me walk out first; and when we meet in the lane, don't you stop short, and look down upon the ground, and make a curtsy and say *your servant, Mrs. Pritchard*." "And Sarah! when did I fail to make answer, *So Sarah! bow be you, Sarah!* for I always loved to be lowly and humble in spirit. So wait there a bit, and I'll bring you the drink directly."

' This change of tone in Mrs. Pritchard, and her relenting, were as reviving as a cordial to the dejected Sarah. She thanked her and told her that as to the white bread the children were not in a condition to eat any thing: but the doctor ordered her to scrape a little ginger into the ale.—"Then a race of ginger you shall have, a' name of God, and if you had wanted to the value of half a nutmeg, it should not have been denied you."

' So saying, Mrs. Pritchard marched into the house, holding up her head, in perfect good-humour at the thought of her own consequence and Christian charity. She was not long before she brought out a pint of ale with a race of ginger for the children, and

and a glass of warm elder wine with a bit of toasted bread for their mother.

'The two children who were not so dangerously ill, now soon got better, thanks to Mr. Langford's medicines and Mrs. Pritchard's gingered ale! But it went hard with the other; he lay moaning and senseless for several days; and it was difficult to get a spoonful down his throat. However his mother did not give up trying for all that. And at length she got the knack of making him swallow out of a small teapot, which Mr. Langford desired her to borrow of Mrs. Pritchard. By degrees the lad shewed signs of life, and in a week or nine days the doctor told her he would certainly recover. Sarah herself gained strength every day. And Mrs. Pritchard, who gave her own ale and ginger the credit of the cure, would not let it drop through for want of a mug and a race extraordinary.'

We look upon it as a great mark of the good sense of this writer, that the benevolent exertions of the good surgeon are not over strained; they are just what are wanted, and no more. Mad. Genlis or Berquin, would probably have looked with contempt on his scanty generosity, but we cannot help thinking those actions of kindness, which occur in the common walk of a benevolent man's life, better worth exhibiting than those splendid donations which cost the author nothing, and are admired oftener than imitated.

As the merit of this piece has already given it an importance on our stage beyond its size, we shall only add, that if we were inclined to find fault, it should be with the Preface, because if those, for whose benefit the story is intended, find out that it is meant as *physic* for them, they may be perverse enough not to take the dose.

The Cratylus, Phædo, Parmenides, and Timæus of Plato.
Translated from the Greek, by Thomas Taylor. With Notes
on the Cratylus, and an explanatory Introduction to each Dia-
logue. 8vo. 7s. Boards. White. 1793.

THERE are few names that rank higher in the lists of fame than that of Plato. To a genius that was naturally comprehensive and profound, he added an imagination the most lively, exuberant, and prolific. From a mind thus richly endowed, we might reasonably expect the luxuriant ornaments of poetry, occasionally united with the deep researches of philosophy; but, in general, fancy and science, the embellishments of rhetoric and the disquisitions of reason, but ill agree. Hence, the imagination of Plato often obscures those pages which it was meant to illumine, and instead of arriving at truth,

truth, the reader is often amused with trifling subtleties, or lost in the effulgence of metaphors, allegories, and illustrations, that are heaped on one another with such profusion, as to dazzle the imagination and confuse the judgment.

To account for the high estimation in which Plato was held by the ancients, we must consider that philosophy was then only beginning to raise its head in Greece; and that Plato might fairly claim the merit of an original. He followed, indeed, as occasional guides, Heraclitus in natural philosophy, Pythagoras in metaphysics, and Socrates in morals; but he did not implicitly adopt the tenets of either; nor imitate the style or manner of any of his predecessors.

He travelled much for information, and it was in Egypt, perhaps, that he acquired those sublime notions of the Deity, that have so justly entitled him to the epithet of *Divine*. Add to this, he possessed the happiest talents for extemporary eloquence; and his language was particularly calculated for declamation, and for gaining the admiration of those who thronged to hear him. At a time also when books were rare, and knowledge could not be communicated by the admirable invention of printing, Plato revealed to his academics the varied treasures of knowledge, which he had laboriously collected from different parts of the world.

In his writings he seems desirous of pouring forth all he knew, rather than of methodizing, like Aristotle; and the form of dialogue, which he chose as the vehicle of instruction, afforded him an opportunity of displaying every eccentric notion and extravagant hypothesis, without pledging, at all times, his own authority as a caution for what he wrote.

But as far as we can judge of his multifarious system of theology, metaphysics, and philology, his tenets relating to the different orders of being, the formation of the universe, numbers, fire, &c. are wild and fanciful in the extreme.

His style is often inflated and obscure, abounding with analogies that perplex, or mislead, and figures of every kind, that are frequently unintelligible, or misapplied. But such was the veneration of his followers, that Proclus and other modern Platonists, by straining their imagination a little higher than their master, have thought, that in every obscure allegory and rhetorical conceit, there was some mystical sense or latent truth, and have, like true philosophical fanatics, corrupted the doctrines of Plato, almost as much as modern enthusiasts have polluted the divine simplicity of the evangelists, and the Epistles of St. Paul.

In the decline of classical literature, and the dark ages of modern Europe, we need not wonder that the metaphysical

jargon and senseless reveries of these writers should be mistaken for genuine science: but that any man, in the eighteenth century, should not only subscribe to their philosophical tenets, but, as a zealous believer, profess the doctrines of pagan theology, is a phenomenon in the history of the human mind, which few, we apprehend, could expect to witness. Yet such is Mr. Taylor, the translator of the present work, whose liberal abuse of those whom he calls *Verbal Critics*, that is, all who do not understand, or rather adore Plato like himself, leaves us little reason to doubt his being in earnest. We shall not attempt to reply to this hostile spirit which often breaks out in his Preface and Introductions to these dialogues, but hope he will consider the foregoing remarks as our apology for preferring the religion of Jesus to the reveries of Platonism.

We wish not to hurt the feelings of a mind that seems capable of much benevolence and an exalted sense of duty; yet we cannot help expressing some degree of pity, that the eye of reason should have gazed almost to blindness, and that life should pass away under so strong a delusion, as to admit the dreams of fancy, and reject the discoveries of genuine science, as well as the revelation of divine truth.

It only remains for us to observe, that Mr. Taylor's Preface, Introductions, and Notes, form about one half of the present volume, and to exhibit a specimen of his abilities as a commentator and translator. In the *Cratylus*, which we *Verbal Critics* consider merely as a curious disquisition in philosophical grammar on the etymology, original invention, and application of Greek appellatives, we find the following note, on the question, 'What does the name hero signify?'

'Heroes form the last order of souls which are the perpetual attendants of the gods, and are characterised by a venerable and elevated magnanimity; and, as they are wholly of a rectorial nature, they are the progeny of love, through whom they revolve about the first beauty in harmonic measures, and with inexpressible delight. Men, likewise, who in the present life knew the particular deity from whom they descended, and who lived in a manner agreeable to the idiom of their presiding and parent divinity, were called by the ancients, *sons of the gods*, *demigods*, and *heroes*: i. e. they were essentially men, but according to *habitude*, *κατὰ ἔξω, heroes*. But such as these were divided into two classes; into those who lived according to *intellectual*, and those who lived according to *practical* virtue: and the first sort were said to have a god for their father, and a woman for their mother; but the second sort, a goddess for their mother, and a man for their father. Not that this was literally the case; but nothing more was meant.

meant by such an assertion, than that those who lived according to a reductorial or intellectual life, descended from a deity of the male order, whose illuminations they copiously participated; and that those who lived according to practical virtue, descended from a female divinity, such a species of life being more imbecile and passive than the former. But the masculine genus, in the gods, implies the cause of stable power, being identity and conversion; and the feminine, that which separates from itself all-various progressions, divisions, measures of life, and prolific powers. I only add, that as the names of the gods were not only attributed by the ancients to *essential* dæmons and heroes, but to men who were such according to *habitude*, on account of their similitude to a divine nature; we may from hence perceive the true origin of that most stupid and dire of all modern opinions, that the gods of the ancients were nothing but dead men, ignorantly deified by the objects of their adoration. Such an opinion, indeed, exclusive of its other pernicious qualities, is so great an outrage to the common sense of the ancients, that it would be disgraceful even to mention the names of its authors. For,

‘ O’er such as these, a race of nameless things,
Oblivion scornful spreads her dusky wings.’

We transcribe the following passage from the celebrated dialogue called *Phædo*, on the immortality of the soul:

‘ The lovers of learning well know, that when philosophy receives their soul into her protection (and when she does so, she finds it vehemently bound and agglutinated to the body, and compelled to speculate things through this, as through a place of confinement, instead of beholding herself through herself; and besides this, rolled in every kind of ignorance: philosophy likewise beholds the dire nature of the confinement, that it arises through desire; so that he who is bound in an eminent degree assists in binding himself); the lovers of learning therefore, I say, know that philosophy, receiving their soul in this condition, endeavours gently to exhort it, and dissolve its bonds; and this she attempts to accomplish, by shewing that the inspection of things through the eyes is full of deception, and that this is likewise the case with perception through the ears and the other senses. Philosophy too persuades the soul to depart from all these fallacious informations, and to employ them no farther than necessity requires; and exhorts her to call together and collect herself into one. And besides this, to believe in no other than herself, with respect to what she understands, herself subsisting by herself, of that which has likewise a real subsistence by itself; and not to consider that as having a true being which she speculates through others, and which has its subsistence in others. And lastly, that a thing of
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this kind is sensible and visible ; but that what she herself perceives is intelligible and invisible. The soul of a true philosopher, therefore, thinking that he ought not to oppose this solution, abstains as much as possible from pleasures and desires; griefs and fears, considering that when any one is vehemently delighted or terrified, afflicted or desirous, he does not suffer any such mighty evil from these as some one may perhaps conceive, I mean such as disease and a consumption of wealth, through indulging his desires ; but that he suffers that which is the greatest, and the extremity of all evils, and this without apprehending that he does so. But what is this evil, Socrates? (says Cebes) That the soul of every man is compelled at the same time to be either vehemently delighted or afflicted about some particular thing, and to consider that about which it is thus eminently passive, as having a most evident and true subsistence, though this is by no means the case ; and that these are most especially visible objects. Is it not so? Entirely. In this passion, therefore, is not the soul in the highest degree bound to the body? In what manner? Because every pleasure and pain, as if armed with a nail, fastens and rivets the soul to the body, causes it to become corporeal, and fills it with an opinion, that whatever the body asserts is true. For in consequence of the soul forming the same opinions with the body, and being delighted with the same objects, it appears to me that it is compelled to possess similar manners, and to be similarly nourished, and to become so affected, that it can never pass into Hades in a pure condition ; but always departs full of a corporeal nature ; and thus swiftly falls again into another body, and becoming as it were sown, is engendered ; and lastly, that from these it becomes destitute of a divine, pure, and uniform association. You speak most true, Socrates (says Cebes).'

Of the translation we are compelled to say, that it is so literal as to be very uninteresting ; and so full of Grecisms, as to be often unintelligible to the English reader, for whom it was principally intended.

Juvenile Poems, by Henry Kett, M. A. 8vo. 2s. sewed: Rivingtons. 1793.

THE very modest manner in which the author speaks of these Poems; the productions of his earlier years, cannot but dispose the reader to indulgence, if in truth the indulgence he bespeaks were wanted. They consist partly of original poems, and partly of translations. The original pieces are chiefly sonnets, a species of composition, in which neatness in the turn of thought, and accuracy in the structure of the verse, are more expected than the higher beauties of poe-

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try; and of Mr. Kett's it is but justice to pronounce, that they are elegant and correct, though not, in general, remarkable for any striking beauty in the idea. Perhaps one of the best is that to Stone-henge, which we shall here insert:

‘ What time ’mid evening grey the zephyrs sigh
 Along the bosom of the russet plain,
 My wondering eyes thy giant forms detain,
 Rearing in mystic rounds their bulk on high.
 Over thy birth Oblivion long has thrown
 Her darkest veil: by Druids led of yore
 The milk-white steeds distain’d thy sides with gore:
 Yet now Duration marks thee for his own;
 And as in regal state he sits sublime,
 With iron sceptre deck’d and iron crown,
 He smiles contemptuous in the face of time,
 Who strives with idle hand to bend thee down.
 “ Departing crush some weaker prey (he cries)
 This fabrick sinks not until Nature dies.”

We know not whether there is not an impropriety in the unqualified assertion that the Druids made use of this fabric for sacrifices, when in the preceding line, it is acknowledged that ‘Oblivion has thrown her darkest veil’ over its origin. The translation, of greatest length, is from Jortin’s Latin poem on the nature of the soul; his third ode, an elegant piece, is likewise translated; but from translations of modern Latin, however elegant, little entertainment is to be expected; as the being written in a language, of which it is praise to a man to know the delicacies, is always the chief merit of such pieces.

Some Greek epigrams are rendered in the form of sonnets; there being, as the author judiciously observes, a similar cast of composition in both. Indeed nothing can be more happily adapted than the sonnet to exhibit a single thought, striking enough to receive advantage from being, as the French say, *mis dans son jour*, but not sufficiently brilliant or pointed to shine in what we properly denominate an epigram. A Greek epigram is often nothing else but such a single thought.

An Apology for the Freedom of the Press, and for general Liberty. To which are prefixed Remarks on Bishop Horsley’s Sermon, preached on the 30th of January last. By Robert Hall, A. M. 8vo. 2s. 6d. Robinsons. 1793.

IN reviewing a work like the present, which is certainly a party production in every sense, we are desirous of giving the reader such an analysis, as will enable him to form a cor-

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fect judgment of it, without shocking his prejudices, or violently or abruptly intruding upon him our own.

It is the object of the publication before us, to treat at large of the right of public discussion—of associations—of a reform in parliament—of theories and rights of man—of Dissenters—and of the causes of the present discontents.

On the first of these topics, the author is particularly animated; and for his own apology in engaging in the political task, he quotes the authority of Solon, who enacted a law in Athens to inflict the punishment of death 'on every citizen who should continue neuter when parties ran high in the republic.'

'The most capital advantage an enlightened people can enjoy, is the liberty of discussing every subject which can fall within the compass of the human mind; while this remains, freedom will flourish; but should it be lost or impaired, its principles will neither be well understood or long retained. To render the magistrate a judge of truth, and engage his authority in the suppression of opinions, shews an inattention to the nature and design of political society. When a nation forms a government, it is not wisdom but *power* which they place in the hands of the magistrate; from whence it follows, his concern is only with those objects which *power* can operate upon. On this account, the administration of justice, the protection of property, and the defence of every member of the community from violence and outrage, fall naturally within the province of the civil ruler, for these may all be accomplished by *power*; but an attempt to distinguish truth from error, and to countenance one set of opinions to the prejudice of another, is to apply power in a manner mischievous and absurd. To comprehend the reasons on which the right of public discussion is founded, it is requisite to remark the difference between *sentiment* and *conduct*. The *behaviour* of men in society will be influenced by motives drawn from the prospect of good and evil: here then is the proper department of government, as it is capable of applying that good and evil by which actions are determined. Truth, on the contrary, is quite of a different nature, being supported only by *evidence*, and, as when this is presented, we cannot withhold our assent, so where this is wanting, no power or authority can command it.'

This is yet more strongly enforced in the instance of the Reformation, effected by a bold spirit of free enquiry, in opposition to 'all the arts and policy of the court of Rome, aided throughout every part of Europe, by a veneration for antiquity, the prejudices of the vulgar, and the cruelty of despots.' But if freedom of discussion be allowable in religion, how much less, says the author, ought it to be interdicted on the subject of government?

' This being an institution purely human, one would imagine it were the proper province for freedom of discussion in its utmost extent. It is surely just that every one should have a right to examine those measures by which the happiness of all may be effected. The controul of the public mind over the conduct of ministers, exerted through the medium of the press, has been regarded by the best writers, both in our country and on the continent, as the main support of our liberties. While this remains we cannot be enslaved; when it is impaired or diminished, we shall soon cease to be free.'

The author considers the plea of sedition, urged against those who speak openly on this topic, as nothing more than a pretence to 'wrest the liberty of the press out of our hands;' and contends that our form of government ought to be as freely discussed as any other subject. This opinion he defends by some forcible arguments, in which, however, we cannot follow him.

On the subject of associations, the author calls that at the Crown and Anchor Tavern, the 'Metropolitan Association,' and considers those connected with it, as little more than imitations. He thinks its nature singular and unprecedented, and its object altogether novel. He alledges that their design is not that usual one of the diffusion of principles, but the suppression of them.

' They pretend not, says he, to enlighten the people by the spread of political knowledge, or to confute the errors of the system they wish to discountenance: they breathe only the language of menace: their element is indictment and prosecution, and their criminal justice formed on the model of Rhadamanthus, the poetic judge of Hell.

' Castigatque, auditque dolos subigitque fateri.'

We shall pass over the author's remarks on the necessity of a parliamentary reform. On the rights of man we find some original matter. In treating it, the author very properly loses sight of Mr. Paine, tracing at least a century beyond the present time, the principle he has insisted on respecting *natural rights*, as the basis of lawful government. He considers, that,

' Among the many alarming symptoms of the present time, it is not the least, that there is a prevailing disposition to hold in contempt the *theory of liberty* as false and visionary.'

Having laid it down as a maxim, that man possesses 'a certain liberty which he may exercise independent of permission from

from society,' he proceeds to the performance of a more difficult task.

' But, says he, there still remains a question, whether this natural liberty must not be considered as entirely relinquished when we become members of society. It is pretended, that the moment we quit a state of *nature*, as we give up the controul of our actions in return for the superior advantages of law and government; we can never appeal again to any original principles, but must rest content with the advantages that are secured by the terms of the society. These are the views which distinguish the political writings of Mr. Burke, whose splendid and unequalled powers have given a vogue and fashion to certain tenets, which from any other pen, would have appeared abject and contemptible. In the field of reason the encounter would not be difficult; but who can withstand the fascination and magic of his eloquence? The excursions of his genius are immense. His imperial fancy has laid all nature under tribute, and has collected riches from every scene of the creation, and every walk of art. His eulogium on the queen of France, is a masterpiece of pathetic composition; so select are its images, so fraught with tenderness, and so rich with colours, "dipt in heaven," that he who can read it without rapture, may have merit as a reasoner, but must resign all pretensions to taste and sensibility. His imagination is in truth only too prolific: a world of itself, where he dwells in perpetual alarms, and starts, like Prospero, at the spectres of his own creation.

' His intellectual views in general, however, are wide and variegated rather than distinct; and the light he has let in on the British constitution in particular, resembles the coloured effulgence or a painted medium, a kind of mimic twilight, solemn and soothing to the senses, but better fitted for ornament than use.'

In pursuing this inquiry, the writings of Mr. Hey, 'whose professed object, with Mr. Burke, is to overturn the doctrine of natural rights,' come under the author's observations. The difference, he observes, between Mr. Burke and Mr. Hey, is only that the latter denies the existence of those natural rights, which the former supposes to have been *resigned* on the formation of political society. The arguments employed by our author, in contesting these opinions, are ingenious.

In that portion of the work, allotted to an enquiry into the state of the Dissenters in this country, the author writes with partiality (as might be expected) yet not without candour, and urges their claims in language very animated and strong. He particularly notices the share taken by the Dissenters in the restoration of monarchy in the person of Charles II. at a time when 'the entire force of the empire was in their hands.' Their opposition to the arbitrary conduct of James II.; their

co-operation in the great work of the Revolution; their steady attachment to the house of Hanover; and their personal services in two rebellions, are farther urged as incontrovertible proofs of that loyalty which their opposers have, he remarks, illiberally pretended to call in question.

We are next to follow Mr. Hall in his 'inquiry into the causes of the present discontents.' He reprobates what he considers as the growing influence of the crown in this country, and its destructive ascendancy over that branch of the legislature, in which alone the sacred rights of the people are concentrated.

After enumerating other abuses, he recommends such exertions to repel the encroachments of corruption and court influence, as are consistent with precedent and allowed by the laws. We must, however, cut short our remarks on this part of the work, in order to notice the very severe literary castigation, which the author bestows on a certain prelate, remarkable for having revived and defended doctrines which Mr. Hall thinks notoriously unfavourable to liberty, and so repugnant to common sense, as to have become obsolete, or only mentioned in terms of ridicule.

This subject is introduced in the Preface, in which our author examines the bishop's doctrine with no little acuteness, but with too much asperity. We shall select a single example, which is all that the limits of our Review will admit:

"The divine right," his lordship says, "of the first magistrate in every polity to the citizen's obedience, is not of that sort which it were high treason to claim for the sovereign of this country. It is a right which in no country can be denied, without the highest of all treasons. The denial of it were treason against the paramount authority of God." To invest any human power with these high epithets, is ridiculous at least, if not impious. The right of a prince to the obedience of his subjects, where ever it exists, may be called divine, because we know the divine Being is the patron of justice and order; but in that sense, the authority of a petty constable is equally divine; nor can the term be applied with any greater propriety to supreme than to subordinate magistrates. As to "submission being among the general rules which proceed from the will of God, and have been impressed upon the conscience of every man by the original constitution of the world," nothing more is comprehended under this pomp of words, than that submission is, for the most part, a duty—a sublime and interesting discovery! The minds of princes are seldom of the firmest texture; and they who fill their heads with the magnificent chimera of divine right, prepare a victim, where they intend a God. Some species of government is essential to the well-being

being of mankind; submission to some species of government is consequently a duty; but what kind of government shall be appointed, and to what limits submission shall extend, are mere human questions, to be adjusted by mere human reason and contrivance.'

Mary, Queen of Scots; an historical Tragedy, or Dramatic Poem. By Mrs. M. Deverell. 8vo. 3s. Stockdale. 1792.

'IT is a difficult thing to write even an indifferent tragedy, as you know,' was the unlucky speech of a gentleman to an authoress, whose play had just been damned. If, however, the gentleman had been acquainted with the piece before us, he would have scarcely thought so; as he would see it is possible for a dramatic writer to venture into public, without having even an idea of the difference between verse and prose. The English blank verse is of very easy construction, and requires only a tolerable ear for its composition; but the blank verse of this lady is a mere business of typography; the ear has nothing to do with it; to turn it into prose you need only print it differently. In order to divide the speeches into lines of ten syllables each, articles are forcibly separated from their nouns, adjectives from their substantives, and possessive pronouns from the words to which they refer; as for example:

' These sentiments
Are somewhat capricious from my fair sister,
Who offer'd and stood first sponsor to my
Hapless babe! Much I wish'd her marriage,
Whose suitors have been many: Sweden's king,
Arran, heir of great Chateauhault; and a
Numerous train of other princes, who
Laid their sceptres at her feet.'

' No victim of divine wrath rises like you,
Refin'd from affliction's furnace, whence the
Drossy part left, the soul is corrected,
Dignify'd, and wing'd by grace divine to Him
Who bears no rival in sanctify'd hearts;
But deadens ardent love to mundane objects;
Or in mercy takes 'em from prosperity's
Baneful state! Here, alas! with grief we see
Inexorable foes exaggerate frail youth's
Inexperience, and giddy passions
To wilful crimes; then record 'em heinous sins
In vellum'd articles. — 'Tis not so above;

Thère th' accuser and accused stand at one bar,
Omniscience th' judge.*

Not that the writer has by any means thought it necessary always to confine herself to the aforesaid number of syllables; many of the lines being redundant, and others deficient, as may be seen in the above quotations, and in hundreds more that we could give, were it worth while to detain the reader longer on this abortive effort. We do not mean to say that the chief merit of a dramatic piece consists in the metre; but we do say there is such a high indecorum in soliciting the notice of the public to a piece, in which the most common and easy rules of composition are not attended to, that it excuses us from taking any further notice of the *murdered Mary queen of Scots*.

A short History of the Persecution of Christians, by Jews, Heathens, and Christians. To which are added, an Account of the present State of Religion in the United States of America, and some Observations on Civil Establishments of Religion. By A. Robinson. 8vo. 2s. Johnson. 1793.

AS the inspired Apostles declared that it was not their province to lord it over the faith of Christians, but, on the contrary, to be helpers of their joy*; and as the author of our holy religion appealed, in proposing it, to the reason of his auditors†, it seems astonishing to us that any mere man could be so daringly impious as to subject a revelation, confessedly from God, to the decisions of human authority‡; and much more, to inflict punishments and death upon those who refused to acquiesce in their Satanical claims. There is but one consideration that can abate the amazement, and that is the frequency of the facts. Unaccountable as persecution might be thought from Heathens and from Jews; for one Christian to persecute another is to become, in the Scripture sense of the term, a *devil*; to act in the spirit of Antichrist; and deny both the Father and the Son.

* 2 Corinth. i. 24.—1 Pet. v. 3.

† Luke xii. 57.

‡ As a bulwark against the return of Popery, and other mischievous doctrines, the venerable fathers of our own church thought it necessary to state their sense of the Scriptures in the articles, which have been since reduced from their original number, to the present, *thirty-nine*; but to preserve, not only their consistency as to the true ground of the Reformation, in these very articles they have taken care to secure the sacred authority of the Scriptures, by most solemnly declaring, 'that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.' Rev.

The brief History of Persecution which this pamphlet exhibits, is drawn up with uncommon ability and spirit; but whether, in some instances, the author would not have better served his cause, had he been less vehement, we leave others to determine. 'The wrath of man worketh not the righteousness of God.'—Interpersed through the work are many admirable remarks, that deserve the attention of both friends and foes to the Christian cause. There is one thing in particular, that should not be suppressed, which is, that the author is no less severe in his censures of his own party than of others. For after having recited the particulars of the Irish massacre in 1641, and particularly quoted Clarendon on its effect, he animadverts, with a consistency that does him honour, on the intolerance of the Presbyterians when in power.

'On the day appointed, between twenty and thirty thousand of the native Irish appeared in arms in the northern counties, and having secured the principal gentlemen, and seized their effects, they murdered the common people in cold blood, forcing many thousands to fly from their houses and settlements naked, into the bogs and woods, where they perished with hunger and cold—No ties of friendship, neighbourhood, or consanguinity were capable of softening their obdurate hearts, in a cause which they called the cause of loyalty and religion.—Some they whipped to death, others they stript naked and exposed to shame, and then drove them, like herds of swine, to perish in the mountains.—Many hundreds were drowned in rivers, some had their throats cut, others were dismembered. With some the execrable villians made themselves sport, trying who could hack the deepest into an Englishman's flesh; husbands were cut to pieces in presence of their wives; wives and young virgins abused in presence of their nearest relations, nay they taught their children to strip and kill the children of the English, and dash out their brains against the stones. Forty or fifty thousand were massacred in a few days, without distinction of age, sex, or quality, before they suspected their danger, or had time to provide for their defence.

'The insurgents published a proclamation and took an oath, that they took up arms in defence of religion and the king's prerogative,—or in other words, agreeably to the more modern expression—*Church and king*.

'Bishop Burnet observes, "That a massacre was not the first intention, but to execute their purpose was adopted afterwards, and as *the country was governed by priests*," says he, *these men set on the Irish, to all the blood and cruelty that followed.*" This massacre was the real foundation of the subsequent civil wars, in the opinion of lord Clarendon, the Tory historian. "It was Ireland," says his lordship, "that drew the first blood, if they had not, at that time, rebelled, and in that manner, it is very proba-

ble that the miseries which afterwards befel the king and his dominions had been prevented."—Persecutors, hear the testimony of a friend of persecution, and tremble at the consequence of your proceedings!

‘ In 1643, the long parliament interdicted the freedom of the press, and appointed licensers of the press—a singular introduction this to the establishment of the liberty they promised.

‘ 1645, an ordinance was published, subjecting all who preached or wrote against the Presbyterian directory, for public worship, to a fine not exceeding fifty pounds; and imprisonment for a year for the third offence, in using the episcopal book of Common Prayer, even in a private family.—Such was the spirit of Presbyterian toleration!

‘ The following year, when the king had surrendered to the Scots, the Presbyterians applied to parliament, pressing them to enforce *uniformity in religion*, and to extirpate popery, prelacy, heresy, schism, agreeably to the solemn league and covenant, and to establish Presbyterianism, by abolishing all separate congregations, and preventing, any but Presbyterians, from all offices under government. A resolution of greater folly, madness, and persecution was never formed by any fanatics which have disgraced the world. The parliament did not approve of this madness, and the independents (a sect which first asserted general toleration) opposed it with becoming spirit.

‘ Those infallible teachers, the London Presbyterian ministers, and the ministers in Gloucestershire, published their protest and testimony against all errors, and especially that greatest of all errors, *toleration*. They seem to be at a loss for words to express their deep abhorrence of the damnable heresy called toleration, or an indulgence to tender consciences. They call it “the error of toleration, patronizing and promoting all other errors heresies and blasphemies whatsoever, under the grossly abused notion of liberty of conscience.” These wise gentlemen needed no liberty of conscience, they were right, all others were blasphemous heretics, to be damned for their pleasure hereafter, and who ought to have been burnt for their satisfaction and delight here.’

The Account of the present State of Religion in the United States of America is concise, and we have reason to think, tolerably accurate. It would have been, however, more satisfactory to many of his readers, had Mr. Robinson enlarged on this subject. The alterations in our Liturgy, Subscription, &c. which have been acceded to, and sanctioned by our present bench of bishops, and under his majesty’s auspices, in the late instances of their ordaining bishops Maddison and White, are matters of importance, and which we expected would not be overlooked; especially, as the power of transferring holy orders,

orders, conferred on these prelates, must give rise to a succession of priests, very different from those they themselves still ordain.

In the Observations on Civil Establishments of Religion, Mr. Paley has found in Mr. Robinson a powerful opponent. Though members of the established church ourselves, we must ingenuously confess that we never were fully satisfied with Mr. Paley's mode of defending it. To us it appears that there are two questions relative to this subject perpetually confounded, which ought to be kept distinct. The one relates to a theoretical establishment, and the other to an actual. Were an empire to be formed *de novo*, the inquiry would then be, Is religion politically necessary or beneficial? If either be determined in the affirmative, it would then follow, that such an institute of it as would be most effective of the good of the empire, would have the best claim to be established. If, however, the discussion relate to an establishment which has existed for ages, does it follow, though such an establishment were found to labour under some defects, that, regardless of the good it is admitted to produce, because these defects have been discovered by a few speculative persons, the whole should at once be subverted, and whilst fifteen out of twenty see no reason for change? We apprehend not. Every thing human is marked with imperfection; and, since the process of improvement, even in the works of God is gradual, ought it not to be the same in those also of men?

The measures which our present venerable prelates have adopted, in respect to the bishops of America, and other instances of liberality, discover, notwithstanding all the rudeness with which they are assailed, how much disposed they are, if left to themselves, to conduct the affairs of the church to an happy issue.

Letters from a French Nobleman to Mademoiselle de P—; written in the Months of June, July, and August 1792: with an Appendix. 2 Vols. 12mo. 5s. sewed. Debrett. 1793.

FROM the title of this book, and the circumstance of its being published by subscription, we were led to suppose that one object of its publication was to increase the resources of some unhappy emigrant, apprehensive of the time when his scanty remittances might entirely fail him, or the stream of public bounty at length run dry. With intentions so laudable, we wished not to interfere, especially as we were led also to conclude, that a work of this nature could scarcely fail to gratify curiosity and interest sensibility. In the latter expectation, however, our duty to the public compels us to own, that we have been disappointed.

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The work is called a translation; but if we may be permitted at all to judge of style, it was never written in any other language than that in which it now appears. This conjecture is corroborated by a total want of every local circumstance, which might give colour and probability to its being in reality the production of a Frenchman; the scene of the retreat in which the proscribed nobleman has chosen to shelter himself from the pursuit of his enemies, is a forest on the banks of the Seine, and he speaks of *the continual roaring of wild beasts*, and more particularly of the howling of *wolves* and *tygers*. Wolves, except metaphorical ones, on the banks of the Seine, we believe would be difficult enough to meet with; but to speak of *tygers*—‘This passes master, this passes’—The incidents in these two volumes are but few; but the author has not scrupled to swell out his work by taking word for word from any author that happened to be under his fingers. Particularly he has given, as part of the adventures of his Frenchman, the story of the Polish nobleman, from the Spectator, who discovers his children in a young lady and gentleman, by whom he was nursed in great tenderness during an illness; and whom he found one day comparing his features with a miniature picture. He has, likewise, made free with Addison’s elegant paper on an ant-hill, with Philips’s translation of Sappho’s Ode; and very possibly, if we were to give ourselves the trouble to turn over Mrs. Rowe’s Letters, we might find that from these he has borrowed the rhapsody which we quote by way of extract:

‘I cast away my pen, that I might indulge myself for a few moments in the contemplation of those delightful scenes, which the beautiful serenity of nature, and the anticipations of eternal happiness suggested to my mind. I felt myself raised as by magic from the earth, and transported to celestial bowers, where I slumbered in the arms of hymning angels, and felt every wish replenished with full draughts of vital pleasure. I walked, methought, amid the stars of heaven, and saw their glory burn around me. The luxurious bowers—the soft recesses—and the silent shades opened to receive me. A thousands spirits moving on the ground and gliding in the air, shook their golden locks and tuned their harps, while their azure robes diffused the most refreshing odours.

‘Wrapt in the seraphic elevation which the sacred grandeur of these uncommon scenes inspired, I saw the heavens open above me, and harmless thunders roll around my head. The silver moon, with all her planetary train, played at my feet; and while I seemed assimilated with divinity, and drinking the pleasures of life, as in a river, all records of passion, folly, and inquietude, were

were obliterated from my heart, and I felt only the spontaneous sensations of pure unsullied love.

But these seraphic visions are no more. The splendor of fancy is decayed; and I am again cast forth from those imperial seats, and native dominions of eternal felicity, where righteousness reposes in the bosom of its father. Yet the fond delusion has left its impression on my mind, and given light to that vital spark which shall rise in glory, when the lamps of heaven are quenched and the sun has burnt out its splendor.—Farewell!

To the instances of gross plagiarism we have noticed in these two short volumes, we might have added many more; and we really cannot help saying, it is a very censurable mode of manufacturing books.

Introduction to the New Testament. By John David Michaelis, late Professor in the University of Gottingen, &c. Translated from the fourth Edition of the German, and considerably augmented with Notes, explanatory and supplemental. By Herbert Marsh, B. D. 3 Vols. 8vo. 18s. sewed. Johnson. 1793.

AS of this book we cannot speak more properly than in the words of the translator, we will subjoin the account of it comprized in his Preface:

The public is here presented with the translation of a work, which is held in high estimation in Germany, a country at present the most distinguished in Europe for theological learning. The first edition, which appeared in 1750, the only one that exists in an English translation*, though it met with a favourable reception, is in all respects inferior to the present. The learned labours of our celebrated author, during almost forty years that have elapsed between the publication of the first and the fourth edition printed in 1788, have not only produced such an increase of materials, as to render it at least six times as voluminous as the former, but have had very material influence on our author's sentiments, with respect to several important points of biblical criticism. In a letter, with which he honoured the translator, he calls his first performance the work of a novice, and in the short preface prefixed to the German original of the fourth edition, he expresses himself in the following modest and sensible manner: "Whenever I reflect on the year 1750, when the first edition of this Introduction appeared, which I published at that time chiefly as a guide for my academical lectures, and compare it with the more complete editions of

* This Translation was (and as we have understood on good authority) attributed to the present BISHOP of HEREFORD. Rev.

1765, and 1777, I feel a satisfaction, and even a degree of astonishment, at the progress of learning in the present age : and as during the last ten years in particular the most rapid advances have been made in literature, the present edition of this work, which is a kind of general repository, has received a proportional increase. I candidly confess, not only that my own private knowledge at the time of my first publication was inferior to what it should and might have been, but that the performance itself was written in too much haste : and yet this very imperfect edition had the honour of being translated into English, and of undergoing a re-impression even at the time when the second much more complete edition was already published in Germany. The republic of letters is at present in possession of knowledge, of which it had no idea in the middle of this century ; and I may venture to affirm, that the last-mentioned period bears the same analogy to the year 1787, as the state of infancy to that of manhood. We were unable at that time to form an adequate judgment on many important topics, and the opinions of the learned were divided on the most ancient and most valuable manuscripts. Wetstein's edition of the New Testament, which was printed in 1751 and 1752, kindled a new fire, the blaze of which afforded during some time only a species of twilight, because the learned critic himself had formed a false judgment on these important manuscripts, and accused them of being corrupted from the Latin. The authority of Wetstein procured implicit confidence in his opinion ; and a lapse of many years was necessary before a proper use could be made of his copious and valuable collections, and an inference deduced more consonant to the truth, than the sentiments entertained by the author himself. The system of biblical criticism has been placed in a new light, and reduced to a state of greater certainty : but it is unnecessary to swell the Preface with a description of the treasures that have been opened, and the discoveries that have been made in this enlightened age, as they are arranged under their respective heads in the course of the present Introduction."

Of this Introduction, however, the first part alone is contained in these volumes ; and that the reader may have some notion of what he is to expect from it, Mr. Marsh hath premised a short review of its contents :

‘ Each chapter contains a separate dissertation on some important branch of sacred criticism, in which there is united such a variety of matter, as would be sufficient, if dilated according to the usual mode of writing, to form as many distinct publications. In the chapter, which relates to the authenticity of the New Testament, the evidence both external and internal is arranged in so clear and intelligent a manner, as to afford conviction even to those,

those, who have never engaged in theological inquiries: and the experienced critic will find the subject discussed in so full and comprehensive a manner, that he will probably pronounce it the most complete essay on the authenticity of the New Testament that ever was published. The chapter which relates to the inspiration of the New Testament, contains a variety of very sensible and judicious remarks; and though the intricacy of the subject has sometimes involved our author in obscurity, yet few writers will be found who have examined it with more exactness. The language of the New Testament is analysed in the fourth chapter with all the learning and ingenuity, for which our author is so eminently distinguished; the different sources of its peculiar expressions he has distinctly pointed out, and arranged under their respective heads: and though he appears to have sometimes fallen into error, in the application of rules to particular cases, yet no objection can be made to the principles themselves. In the fifth chapter, where he examines the passages which the Apostles and Evangelists have quoted from the Old Testament, he takes a distinct view of the several parts of the inquiry, and considers whether these quotations were made immediately from the Septuagint or were translations of the Hebrew, whether their application is literal or typical, and whether the sacred writers did not sometimes accommodate to their present purpose expressions and passages, which in themselves related to different subjects. In the sixth chapter, which contains an account of the various readings of the Greek Testament, he shews the different causes which gave them birth, and deduces clear and certain rules to guide us in the choice of that which is genuine: he enters fully and completely into his subject, and shews himself a perfect master in the art of criticism. The seventh chapter, which contains a review of the ancient versions of the New Testament, is not only critical, but historical, and comprises in itself such a variety of information, as makes it difficult to determine, whether it most excels in affording entertainment or conveying instruction. The eighth chapter relates to the Greek manuscripts, and after some previous dissertations in regard to the subject in general, contains a critical and historical account of all the manuscripts of the Greek Testament, which have been hitherto collated. This is a subject, which must be highly interesting to every man engaged in sacred criticism, and I may venture to pronounce, that whatever expectations the reader may form upon this head, he will find them fully gratified by our learned author. The quotations from the New Testament in the works of ecclesiastical writers, form the subject of inquiry in the eighth chapter, in which our author examines the various modes, in which it is supposed that these quotations were made, and considers how far they were made from mere memory, and how far we may consider them as faithful transcripts from the manuscripts

manuscripts of the New Testament, which the writers respectively used. Having thus examined the text of the Greek Testament, its various readings, and the three grand sources, from which they must be drawn, namely, the Greek manuscripts, the ancient versions, and the quotations in the works of ecclesiastical writers, he proceeds, in the tenth chapter, to examine such readings, as either are, or have been introduced into the sacred text on mere conjecture. He allows that critical emendations, which have no reference to points of doctrine, are sometimes allowable; but he highly inveighs against theological conjecture, and maintains that it is inconsistent to adopt the New Testament, as the standard of belief and manners, and yet to assert the privilege of rejecting or altering, without authority, whatever contradicts a previously assumed hypothesis. He is of opinion that there is no medium between adopting in general the doctrines, which the New Testament literally contains, and rejecting the whole as an improper criterion of faith. The eleventh chapter contains only a chronological account of the authors who have collected various readings to the Greek Testament: but the twelfth chapter contains a very excellent review of all the critical editions of the Greek Testament from the year 1514, when the Complutensian was printed, down to the present time. He likewise considers the imperfections, which have hitherto attended such editions as are printed with various readings, and delivers the plan, and the rules, on which a perfect edition, according to his opinion, should be formed. The last chapter, which relates to the marks of distinction in the Greek Testament, and the divisions which have been made at different times in the sacred text, will be most interesting to those, who are engaged in the examination of Greek manuscripts: but as many practical rules are deduced from the inquiry, it will be likewise of importance to every man who is employed in the study of divinity at large.

In respect to the translation itself, as the characteristics of the German language and the English are very unlike, and as the style of the author is singularly uncouth, Mr. Marsh, not having a Wieland to render, has with great judgment given himself scope, and by that means presented a version altogether unembarrassed, without deviating from the sense and spirit of the original. Nor has he contented himself with improving upon the manner of reference Michaelis had adopted, but, by dividing the work into chapters, hath materially consulted the reader's advantage. To this let us add, that a very important accession to the work itself is the rich accumulation of new matter which the translator hath annexed.

The modesty with which these volumes are offered to the public is a strong attestation to their merit; and whilst we recommend

commend the work in its present state, as far more valuable than the original; we return our best thanks to Mr. Marsh for the abundant information we have derived from his labours.

To give our readers some idea of what they may expect from the relative extent of Mr. Marsh's part, it will be proper to observe, that whilst the translation occupies 870 pages of these volumes, the additions of the translator are 550. Of their nature a few samples must suffice.

‘ To the external and internal evidence for the authenticity of the New Testament, produced by our author in the preceding sections, may be added an argument of a different kind. We scruple not in natural philosophy to adopt that hypothesis as true, which solves the several phænomena in a simple and easy manner; and if no other can be produced, that gives a similar solution, the probability amounts to a moral certainty. On this principle rests the truth of the Newtonian system, and this principle may be applied to the New Testament. For the hypothesis that the *ομολογούμενα* (which alone form the subject of this chapter) were written in the first century, and by the persons to whom they are ascribed, solves every phænomenon, not only in the nature and character of the New Testament, but in the origin and propagation of the Christian religion, whereas every other hypothesis is attended not only with difficulty but contradiction.

‘ Among other peculiarities in the language of the Greek Testament, it is well known that the dual number is not used; but I recollect no instance of any attempt that has been made to account for its omission. Perhaps it may be explained as a Syriaism, for the dual was not used in Syriac, except in the three words expressive of duo, ducenti, and Ægyptus utraque inferior et superior. The sacred writers therefore neglected the dual in writing a foreign language, because they were not accustomed to it in their own. Likewise in the Hebrew the use of the dual was usually confined to such objects, as existed in pairs, such as *יד* the hand: and it is possible that the distinction between dual and plural even in such cases was a refinement of later ages, as the difference is marked only by the points, whereas in the Arabic it is denoted by the letters themselves. In our present Masoretic text *יד* is very frequently used in the dual, but though *χερ* occurs in about a thousand instances in the Septuagint, it is constantly used either in the singular or the plural. Whether this circumstance justifies the preceding supposition with respect to the Hebrew, or is rather to be ascribed to the dialect of Alexandria, I leave the learned to determine. But whether this distinction between the two numbers existed before the time of Christ or not, is a matter of little

consequence, because the sacred writers were more accustomed to the Greek version than the Hebrew original, and as this was probably the only Greek book that was an object of their study, they were as little accustomed to the dual in the Greek as in the Syriac.'

'The most certain criterion for establishing a Hebraism in an unclassic phrase of the Greek Testament seems to be the following: 'That a similar phrase be found in the Septuagint, which is a literal translation of the Hebrew.' For though the native language of the sacred writers had immediate influence on their Greek style, yet the Hebrew, at that time a dead language, operated rather through the medium of the Greek version. Now the last example produced by our author, *ὡς καταγγελλειν*, is used in not a single instance in the whole Septuagint, though *ὡς* occurs above an hundred times. The Syriac translator of the New Testament has rendered it by *ܠܝܫܥܐ ܕܝܥܢܐ*, *lucem prædicare*; but whether this idiom is originally Syriac, or only a bald translation of the Greek, can be determined only by the discovery of a similar phrase in an original Syriac author: though even this discovery would be attended with no absolute certainty, since the Syriac, as well as the Greek fathers, have borrowed their modes of expression from the New Testament, and the works of no Syriac writer, who lived before the age of Christianity, are now extant.

'The present example affords an opportunity of making a remark with respect to various phrases peculiar to the New Testament, which seem as much entitled to a separate class, as those which are referred to that of Hebraisms and Syriasms. After all the learning, which has been employed in arranging the remarkable phrases of the Greek Testament under their respective heads, there remains a great number, of which no trace is to be found either in a classic or an Oriental writer, unless we convert the shadow of similarity into substance. Nor can this afford just matter of surprize, for as every expression, in whatever language it be used, must have had a beginning, it is not unreasonable to ascribe the origin of many to the New Testament itself. A new religion of course produces new ideas, and new ideas are unavoidably followed by new modes of expression, which it is useless to seek in the writings of authors, who were strangers to the ideas themselves.'

'Our author here appeals to the authority of Suidas, Julius Pollux, Thucydides, and Herodotus, to shew that *δικαιω* admits the sense of punio, which is not only given in every Lexicon, but is perfectly analogous to its derivation. He would have saved therefore both himself and his readers a great deal of trouble, had

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he confined his inquiries to δικαίωμα alone, which does not appear to have been ever used in the sense of pœna. It is true that he refers his readers to Suidas for that purpose, but he has not attended to the distinction which the Greek Lexicographer makes between δικαίωμα in the singular, and δικαιώματα in the plural. Suidas illustrates the former by the following example, εἶναι δικαίωμα τὰν ἡπάλων ἰσχυροτέρον, nullum jus est armis potentius, but gives no instance of the sense of pœna. The latter, which is contained in a separate article, he explains by νόμος, ἐντολαί, κρίματα, and adds at the end of the paragraph δικαιώματα δὲ καὶ αἱ κατὰ κρίσεις. But even could an instance be found where δικαίωμα in the singular signifies pœna, what should we gain by the discovery, and to what purpose are we informed of the subtleties of dogmatists, in regard to active and passive obedience, or the disputes between Grotius and Hammond, whether δικαιώματα included the whole, or only a part of the Levitical precepts? Let us appeal to the passages themselves, where we shall find that the application of the sense of pœna, or condemnatio, is productive of more absurdities than our author imagines. In the first example, Rom. v. 18. δικαίωμα is used in opposition to παραπτώμα: if therefore it signifies pœna, a word expressive of punishment is put in opposition to a word expressive of a crime, though the two ideas are connected by the near relation of cause and effect. In the verse almost immediately preceding, viz. ver. 16. which relates to the same subject, we find τὸ δὲ χάρισμα ἐκ πολλῶν παραπτῶματων εἰς δικαίωμα, whence, if the word in question be translated pœna, it necessarily follows that the favour of God leads to condemnation. The other example is Rom. viii. 4. ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σὰρκα περιπατοῦσι ἀλλὰ κατὰ πνεῦμα; from which it follows, on the same principle, that punishment will be the last of those who walk, not κατὰ σὰρκα, but κατὰ πνεῦμα. With respect to our author's appeal to the intended reform of Aristotle, it is difficult to comprehend with what design he has made it, for if this reform was rejected by the Greeks, as he himself relates, it is a circumstance unfavourable to his own hypothesis.

* There cannot be a stronger proof that the expression is not pure Syriac, than that the Jews themselves misunderstood our Saviour when he said λύσατε τὸν ναὸν τῆτον, and had not the least conception that he referred to his body. The passage, to which our author alludes in his *Selecta e Script. Syris*, is taken from the writings of Simeon bishop of Beth Arsama, and it may be seen in *Assemani Bibliotheca Orientalis*, tom. i. p. 348. but as the Syrian bishop had borrowed it from the N. T. it is of little value on the present occasion. The passage in Philo is ἐκ οὐκίας ψυχῆς τὸ σῶμα: and that in Scipio's dream is mens cujusque is est quisque, non ea figura quæ digito demonstrari potest, &c. To the examples

mentioned by our author may be added the following from Timæus (Gale's *Opuscula Mythologica*, p. 557.) *ὡς τ' ἄλλα μερεᾶ τὰς ψυχὰς καὶ τῷ σωματίῳ ἐπηρῆσιν τῷ, καθάπερ ὑπ' αὐτῷ τῷ σκάνειος ἀπαντ.ς*, where the body is called the *σκάνειος*, or tabernacle of the soul. In the following passage from Lucretius, lib. v. ver. 104. the word *templum* itself is used,

‘ ——— humanum in pectus, templaque mentis.’

‘ This admirable chapter has been written by our author with the coolness and impartiality of a profoundly learned critic, without the least regard to any party whatsoever. In subjects purely theological, he has at all times abided by the established doctrine of the Lutheran church, of which he was a member; but in points of simple criticism, he investigates the truth with all the aid of learning, indifferent as to the event, and wholly unconcerned whether the conclusions, that may be drawn from his inquiries, are favourable to his own system, or to that of his opponents. The attention which has been paid to apparent trifles, both in the text itself, and the notes of the translator, may frequently appear superfluous; but let no one forget that accuracy and impartiality are the two great virtues of a critic, and that objects of no importance in themselves lead not seldom to consequences of the greatest moment. Lastly, we may derive this useful lesson from the foregoing chapter, that charity and moderation toward those, whose sentiments are different from our own, are the greatest ornaments of those who bear the name of Christian. *Scriptura sacra non data est hominibus præsertim Christianis, ut se invicem perpetuis disputationibus ex eâ refellerent ac damnarent: paci destinatum opus hoc est, et mutuam caritatem atque tolerantiam ubique spirat atque inculcat. Variationes illæ in tenuissimis plerumque apicibus consistunt, ut vel legatur OC vel OC, KC vel XC, ut aurculus item vel apponatur vel omittatur. Quis enim sanæ mentis credat sapientissimam atque benignissimam Dei providentiam ab istis apicibus, qui aciem oculorum fugiunt res tanti momenti æternum nimirum salutem, vel perniciem hominum suspendere voluisse?* Wetstenii Nov. Test. tom. ii. p. 864.

In fixing upon these specimens, it is proper to observe, that we should do Mr. Marsh great injustice, were we not to declare, that they are by no means to be considered as the best of his notes. He every where discovers uncommon ability, unwearied attention, and unbiassed integrity. Of this assertion his *Researches on the MSS. and printed editions* * of the New

* We were pleased to find Mr. Marsh entertaining an opinion of Dr. Harwood's edition, which it has been the fashion unaccountably to decry, nearly corresponding to our own:

New Testament; and his defence of Wetstein, Semlar, and others, present the most satisfactory proofs. We doubt not that every friend of biblical learning will wait with impatience the completion of the whole; and if those who have the disposal of preferment are influenced by those motives which alone ought to direct the friends of Christianity and the establishment, the service here rendered the church cannot fail to obtain an adequate reward.

Letters and Conversations between several young Ladies, on interesting and improving Subjects. Translated from the Dutch of Madame de Cambon, with Alterations and Improvements. 8vo. 3s. 6d. Boards. Dilly. 1792.

THE useful labours of Madame de Cambon have already been made known to the English parent, by the translation of her *young Grandison*. The present work is styled in the original *the young Clarissa*, but the translator has judiciously changed a title which seemed to imply a resemblance it does not bear to the *Clarissa* of Richardson.

The author, following the steps of those writers to whom the rising generation is so much obliged, has given, in the history of a knot of amiable and well-educated young ladies, a pleasing delineation of the chief duties of domestic life. We do not, indeed, see those touches of genius which delighted both old and young in the works of the lamented Mr. Day, and the amiable Berquin; but we can safely recommend this publication to all young females between the age of six and twelve, to whom we are sure it will prove a very acceptable present; as the incidents are affecting, the sentiments just, the morals pure, the dialogue easy, the language sufficiently correct, and quite free from affectation. The great duty of benevolence is particularly impressed upon the heart, in a variety of well-chosen occurrences. To cultivate the heart is, indeed, the chief object of this publication; we could, perhaps, have wished that a little more of *instruction* had been mingled with the narrative, as all fictitious stories, whether written for little children or for great children, are of the nature of novels, and exhibit characters and events rather as they exist in the

‘It is not improbable that this critical edition contains more of the ancient and genuine text of the Greek Testament, than those which are in common use; but as no single manuscript, however ancient and venerable, is entitled to such a preference as to exclude the rest, and no critic of the present age can adopt a new reading, unless the general evidence be produced, and the preponderancy in its favour distinctly shewn, the learned and ingenious editor has in some measure defeated his own object, and rendered his labours less applicable to the purposes of sacred criticism.’ Rev.

author's imagination, than in the living world. This we say, not by way of blaming such kind of works, but merely that those who put them into the hands of their children, may be aware to *what classes* they belong; and consequently recommend them with moderation. Books of instruction are calculated to answer *their* end completely, which is to convey knowledge; books which are intended to act upon the heart, are feeble in their effects, in comparison of the more powerful influence of habits and example; they should therefore be sparingly used. We were surprised to find an assertion concerning spiders, that *they fly at certain periods, when they vary their form as the silk-worms do, which, the author adds, you often see are changed into butterflies or moths, and these are the night spiders which range about in a summer's evening.* Whether this be a blunder of the author or translator, or partly of both, as we suspect, we hope so strange an inaccuracy will be rectified in the next edition. There is, indeed, a kind of spider which *appears* to fly; not, however, because it acquires, like the silk-worm, wings from a change of form, but because it darts out upon a line of silk which it spins as it goes, and suffers itself to be waisted with it by the wind, till it meets with some object to fasten it upon.—The talents of this amiable writer, and the powers of interesting her young readers, will be seen by the following extract :

‘ I must now, my dear friend, relate to you a circumstance which has kept me from sleeping the whole night.

‘ A few days ago, as I was walking with Mrs. Bedford in the environs of the city, we saw a number of people collected together about a small house, before the door of which were a few chairs, a table, and some other furniture of but little value. A child of four years old sat crying at the foot of a tree; a number of rude children were teasing the poor infant; and a boy, who they said was his brother, was attempting to drive them away, and comforting the little infant, with telling it repeatedly, that his mother would come presently.

‘ Mrs. Bedford asked what was the matter. O, nothing at all, answered a surly fellow. The landlord of that house has only turned them out bag and baggage into the street, because they were not able to pay their rent; and in such times as these, landlords cannot afford to let their houses for nothing. True, said another, who had more humanity, but we ought not to be so harsh and severe with the poor.

‘ Come, Henrietta, said Mrs. Bedford, let us go into the house, and see what is the occasion of all this multitude assembling together. I, in the mean time, kept an eye upon the child, for that struck me the most of all. We must in; but, O Clarissa!

how

how was my heart moved with what I saw. A man, apparently in a dying state, lying upon a small bed, with only an old coverlid upon him, calling out to heaven for assistance. A woman with a sucking child in her arms, imploring the cruel bailiffs, who had already plundered the house of almost all its moveables, to desist only for a single day and night more, for the sake of her dying husband, and the poor innocent babe at her breast.

‘ But the inhuman bailiffs roughly replied, there can be no delay here ; we must obey the law ; and you ought to be very thankful that we do not take your husband to jail ; you must march all of you ; and there are more things yet, bring them all out ; those spoons there, and dishes and wash-tubs, bring them along.

‘ I trembled at what I heard. Mrs. Bedford, who viewed these merciless officers of justice in silent astonishment, said to them, pray how much do these poor people owe for rent, that you treat them with such cruelty ! Certainly it can be no great sum.

‘ Good lady, exclaimed the woman, there is five months rent due this day, which is just fifty shillings. We were to pay by the month, and now we are as much as I have said in arrears. It is not our fault that we are so far behind hand. My husband has been half a year sick, and has not been able to earn a shilling. I have gained what I could by spinning at home, and working abroad ; but all that I can do is barely sufficient to buy bread and potatoes and a little milk, and I have three small children. I have been obliged to sell every thing I could spare, to buy my husband what was necessary to refresh and strengthen him. My children lie upon straw, and we have but a single blanket to cover us all ; and our landlord is thus unmerciful, though my husband once saved his life.

‘ Your husband saved his life ! exclaimed Mrs. Bedford.

‘ Yes, madam, replied the distressed woman. About nine years ago, our landlord was skating upon the ice ; it broke, and he fell into the water, and my husband, at the hazard of his own life saved his. But it is such a long while ago, he has forgot that kindness.

‘ The woman had scarcely uttered these words, when a man entered the cottage, well dressed, but with fury in his countenance, calling out before he cast his eyes upon us, what, are not these beggars out of the house yet ?

‘ The poor woman ran towards her husband. O heavens, madam, she cried, that is he !

‘ The inhuman landlord was struck dumb when he saw us, not expecting to find any body but creatures devoted to his beck.

‘ Mrs. Bedford immediately addressed him :

‘ Sir, you appear confounded, and no wonder. An unmerciful man does not wish for any witnesses of his inhumanity.

‘ How could you do such violence to human nature, as to turn into the street a dying man, with his poor helpless family, only because he hath the misfortune to owe you fifty shillings? If you were not in good circumstances, you might plead some excuse for demanding your legal right, but none even then for insulting the unfortunate. And for what kind of a house do you demand this rent? It deserves not the name of a house. Many horses and dogs are more secure from the rain and cold than this poor family. But let your own cooler reflections shew you your cruel, inhuman treatment of these unhappy beings, who have the same God and father that you have. I shall pay this distressed man’s debt, if you will please to order these fellows out of this hut, and their few goods, which are of little value, to be brought in again. It is too late for a sick man to be removed this evening. Neither your rank nor affluence give you any right to let your fellow mortals perish in want and misery. In the morning I will provide for them a better lodging and a more humane landlord.

‘ It is not necessary, madam, said he, that they should remove at all if you will pay their rent; and without rent, who would repair their house? As you are so good to pay what they owe, they may live in the house as long as they will, and I shall order it to be repaired.

‘ No, sir, said Mrs. Bedford, I will take care that they shall not be exposed to your cruel insults again. But, sir, I have not said all.

‘ It is not to your honour or reputation that you could think of turning a dying man and his distressed wife and children into the street, which you, no doubt, would have done, if heaven had not directed my steps this way. But, sir, I know more of this man than perhaps you may wish me to know. He once saved you from being drowned. Have you no recollection that this is the man? And would you requite him by this cruel usage? Would your forgiveness of his rent have been too great a recompence? When you were in danger, would not you very readily have promised him a hundred pounds to save your life?

‘ There is your rent, sir, said Mrs. Bedford, giving him three guineas. The overplus you will please give the woman.

‘ A better man would no doubt have relented, and immediately shewn some tokens of concern. But this poor family’s landlord walked to the door, saying, as he went out, to his myrmidons, come along, I shall pay the charges; let them have their goods again.

‘ The sick man’s wife, who had heard all that had passed, with her eyes dimmed with tears, frequently cast up to heaven, would immediately have thrown herself upon her knees. But this good lady, with the greatest affability, prevented her.

‘ I ran directly to the poor child that was sitting under the tree,

tree, and told his brother to bring him into the house. The poor creature changed its look instantly, it ceased crying, and ran to its mother.

‘ One of the crowd gave it a flower. The little innocent lamb smiled, and seemed at once to have forgot its former troubles. So small a present was sufficient to dry up its tears.

‘ The moment I re-entered this house of affliction, I saw Mrs. Bedford putting something into the poor woman’s hand, and heard her say, be comforted, do your duty, and God will not let you perish for want of bread.’

‘ A murmur ran through the people that were assembled. What an angel of a woman is that, they cried.

‘ Indeed she might be regarded as an angel in human form. She is always ministring to the wants of the necessitous. I could scarce refrain from kissing her hand as we went along,

‘ We were no sooner set down to supper, than we began to speak upon the incidents of the day.

‘ Mrs. Bedford saw me rather grave and thoughtful. Come, Henrietta, said she, eat your supper. You have cause to rejoice rather than to be sorrowful, for you see heaven provides for the unfortunate !

‘ *Henrietta.* Yes, madam, that I have seen ; for heaven certainly directed your step, that the poor family we have just left might this night sleep in peace. Well might they call you an angel !

‘ *Mrs. Bedford.* Both angelic and human beings, my dear, are under the direction of a higher power. I rejoice in the honour I have, in being on any occasion an instrument, in the Divine Hand, of the distribution of his bounty. What I have done to day is not so very meritorious. It was no more than a common act of humanity, and what we should all do for each other in distress, according to our ability.

‘ *Henrietta.* But how many rich people would have passed by, without ever giving themselves the trouble to enquire into such distress. And how few would give so liberally as you have done, madam !

‘ *Mrs. Bedford.* I would willingly hope many are to be found, who would readily do more than I have done. Many, very many acts of charity are performed, of which we never hear, even in the neighbourhood where we live. For truly charitable people do not wish their acts of benevolence to be blazoned abroad.

‘ *Henrietta.* It makes me shudder to think what would have become of those poor creatures, if you had not helped them ; I fear they must have lain in the street all night.

‘ *Mrs. Bedford.* No. I hope humanity is not yet banished from the earth. If I had not passed that way, it is possible they might have been forced out of the house ; but I never heard of
any

any family lying all night in the street. Surely human nature is not so depraved.

‘ Such a sum of money, if not given by one person, might, perhaps, have been collected among the spectators. Or if their rent had not been paid, something, no doubt, would have been given them. Instances are very rare of the poor being left totally destitute. Where any have perished absolutely for want, it has generally been, I believe, through their own vices and folly. There is a peculiar providence over the good and virtuous part of mankind.

‘ *Henrietta*. I heard one of the poor children say, that our Saviour would certainly bless that charitable lady. Their parents have taught them, I think, something of religion. All people that are poor are surely not bad.

‘ *Mrs. Bedford*. I have known some poor families brought up in the fear of God, and who have more real religion than many of their superiors.

‘ *Henrietta*. I saw, now I recollect, a Bible upon one of the shelves in the poor man's house.

‘ *Mrs. Bedford*. That circumstance alone I should not depend upon, for many have Bibles in their houses, who pay but little regard to their contents, or seldom read them.

‘ *Henrietta*. Do you think, madam, that the poor sick man had any doctor to attend him ?

‘ *Mrs. Bedford*. I am no friend to the use of many medicines. If we could exercise patience, I believe nature would often restore itself; and a simple regimen would be more effectual than the drugs of the apothecary. It is well known the medical gentlemen themselves, make very little use of them. The laborious part of mankind have the fewest complaints, and are the easiest to cure. Nourishment and rest are the principal restoratives.’

The translator has judiciously changed every circumstance which might give a foreign air to the performance; we wish he had also given dates to the letters of time and place, which would have improved their resemblance to real life.

The History, Civil and Commercial, of the British Colonies in the West Indies. By Bryan Edwards, Esq. of the Island of Jamaica. 2 Vols. 4to. 2l. 2s. Boards. Stockdale. 1793.

THE importance of our colonial possessions has been a subject of serious discussion, since the separation of the American States from Great Britain; and the rising events of the present day by no means afford us a proof that this subject has ceased to be interesting. Of the actual state of those
pos-

possessions we know not much: our sources of information have been scanty, and our informers discordant. Few travellers have visited the West Indies with a view to enlighten the public mind; and residents, however well qualified for the task of description, have not always been so accurate as not to be liable to suspicion. A work like the present is therefore at least seasonable, but we have found it more; it is satisfactory: the author seems to have divested himself, as much as was possible, of those dangerous local prejudices which prevent a fair discussion, and we are inclined to think favourably, both of his intentions and of the execution of his plan. He will, however, have no reason to complain, if, in the course of our review, we should find it necessary to differ from him in certain points, on which we may happen to think, that he has not given the fairest play to his own judgment.

Mr. Edwards professes to give an historical account of the origin and progress of the settlements, made by our own nation in the West Indian Islands—to explain their constitutional establishments, internal governments, and the political system maintained by Great Britain towards them—to describe the manners and dispositions of the present inhabitants, as influenced by climate, situation, and other local causes; comprehending an account of the African slave-trade, and the system of slavery established in our colonies—a more comprehensive account than has hitherto appeared, of the agriculture of the sugar islands in general, and of their rich and valuable staple commodities, sugar, indigo, &c. &c.—and the branches of their commerce, pointing out the relations of each towards the other, and towards the manufactures, navigation, revenues, and lands of Great Britain. In a Preface, after explaining the motives and principles of his work, he points out several errors and inconsistencies in former writers on the history of the American Indians, particularly Dr. Robertson, whom, it must be confessed, he has convicted of palpable misrepresentations. No work can be defended which affects to describe the American Indians as a species of beings, uniform in their inferiority to the rest of mankind, and prevented by local circumstances of climate, from attaining the ordinary perfection of man. Were it possible to prove this, the civilization of mankind would be a matter of doubt; for what the American Indians are now, it is very certain all nations originally were, as far as we are able to trace their manners to the remotest antiquity. From Mr. Edwards' Preface, we are likewise taught to expect information on the slave-trade, different from what has been hitherto laid before the public.

Book I. contains a general view of the ancient state of the colonies and their inhabitants, but as what is known on that subject has

has long been known, we have only to notice, that our author has digested and arranged his materials with skill and discrimination, never hastily acceding to a popular notion. After an account of the climate and seasons, and an animated description of the appearances of nature, he discusses the character of the Charaibes, or ancient inhabitants of the Windward Islands, who, he supposes, were rather a colony from the Charaibes of South America, than a nation of Florida in North America, as their traditions constantly refer to Guiana, and they had not the most remote idea of a northern ancestry. They were a warlike, fierce, and untractable people, considering all strangers as enemies; they had also the custom of eating the prisoners taken in war. Mr. Edwards here expresses a doubt, whether our abhorrence at this practice does not arise as much from the bias of our education, as from the spontaneous and original dictates of our nature. We cannot, however, assent to this mode of defending every thing by the laws of custom. Mr. Edwards allows that the practice of eating human flesh, is peculiar to very few of the ancient nations, and that it generally arises from the impulse of revenge for some extraordinary provocation. No education can bias us in determining that what nature has given to man, she has given to man in common. We call the love of life, and the relative affections of father and son, natural, because we find them universal; but the eating of human flesh, like the crime of suicide or parricide, excites our abhorrence, because both it and they are contrary to the general order of providence. We have dwelt longer on this subject than it would have required, had the blemishes of such a writer as Mr. Edwards been less important; and we are the more excusable, because, after he has collected, from various authors, the characteristics of the Charaibes, he concludes with observing that, though the practice is not pleasing, it may tend to demonstrate the absurdity of that hypothesis of some eminent philosophers, which pronounced savage life the genuine source of unpolluted happiness, *falsely* deeming it a state *conformable to our nature*, and constituting the perfection of it. He adds, that they derived their furious and sanguinary disposition, not from the dictates of nature, but from the perversion and abuse of some of her noblest endowments.

Chap. III. of this book, gives an account of the natives of Hispaniola, Cuba, Jamaica, and Porto Rico, compiled from the best ancient authorities, and arranged with impartiality. This part of the work may be read with great advantage, by those who have not had an opportunity to compare his various and voluminous authorities. It has lately been the fashion to deny, that the venereal disease came from America; and Mr. Edwards,

Edwards, who on every occasion is an advocate for the ancient Americans, offers some remarks in favour of this opinion, and refers to authorities deserving of attention. When speaking of the cruelties inflicted by the Spaniards on the inhabitants of the new world, he expresses himself in terms of detestation, which do equal honour to his heart and his head, and very justly censures Dr. Robertson, who attempts to palliate those cruelties, at the same time that he depicts them in the most frightful colours.

Chapter IV. Land animals, fishes, &c. The Windward or Caribbean Islands possessed all the quadrupeds to be found in the larger islands, and some species which the latter were without. All the animals of the former are still found in Guiana, and few or none of them in North America. These, Mr. Edwards thinks, are additional proofs that the Windward Islands were anciently peopled from the south.—The Appendix to book I. contains observations on the same subject, tending to prove that some of the natives of America came from the east, and anciently crossed the Atlantic Ocean. The body of evidence collected here is ingeniously examined, and we see no reason to dissent from the conclusions he has drawn. Fortunately, indeed, the subject is not of great importance, and the best writers on it have displayed much ingenuity where they could impart little useful information.

In Book II. we find a history of *Jamaica*, from the earliest periods. In comparing the accounts of preceding ancient or modern authors, Mr. Edwards discovers acute discriminating powers, always rejecting what is fabulous or doubtful. He enters into an elaborate defence of Cromwell, who has been accused of making war on the Spaniards without sufficient provocation, and, in our opinion, has removed every reproach of this kind from his character. In the subsequent detail we find the following passage:

‘ The confusions which overspread England after the death of Cromwell, impelled many to seek for safety and quiet in the plantations. Some of those men who had distinguished themselves by their activity in bringing their unhappy monarch to the scaffold, considered this island as a sure place of refuge. Foreseeing, from the temper which began to prevail amongst all ranks of people in England, especially towards the beginning of the year 1660, that the nation was united in its wishes for the re-establishment of the ancient frame of government, they hoped to find that safety in a colony composed of Cromwell’s adherents, which they were apprehensive would shortly be denied them at home.’

To this is subjoined a curious note.

‘ Some of those men who had sat as judges at the trial of

Charles I. are said to have become peaceable settlers here, and to have remained after the Restoration unnoticed and unmolested. Waite and Blagrove are reckoned of the number, and general Harrison was earnestly pressed to follow their example; but, suitably to his character, he gloried in the ignominious death that awaited him. After his execution, his children fixed their fortunes in this island, where some of his descendants, in the female line, are still living in good credit, in the parish of St. Andrew. It is reported also that the remains of president Bradshaw were interred in Jamaica; and I observe in a splendid book, entitled, *Memoirs of Thomas Hollis*, an epitaph which is said to have been inscribed on a cannon that was placed on the president's grave; but it is, to my own knowledge, a modern composition. President Bradshaw died in London, in November 1659, and had a magnificent funeral in Westminster Abbey. A son of Scott, the regicide, fixed himself in this island, and settled the plantation called Y S in St. Elizabeth. From a daughter of this man was descended the late alderman Beckford.'

From chapter IV. on the climate, soil, &c. we select the following, as a specimen of our author's descriptive talents:

'The general appearance of the country differs greatly from most parts of Europe; yet the north and south sides of the island, which are separated by a vast chain of mountains, extending from east to west, differ at the same time widely from each other. When Columbus first discovered Jamaica, he approached it on the northern side; and beholding that part of the country which now constitutes the parish of St. Anne, was filled with delight and admiration at the novelty, variety, and beauty of the prospect. The whole of the scenery is, indeed, superlatively fine, nor can words alone (at least any that I can select) convey a just idea of it. A few leading particulars I may, perhaps, be able to point out, but their combinations are infinitely various, and to be understood must be seen.

'The country at a small distance from the shore rises into hills, which are more remarkable for beauty than boldness; being all of gentle acclivity, and commonly separated from each other by spacious vales and romantic inequalities; but they are seldom craggy, nor is the transition from the hills to the vallies oftentimes abrupt. In general, the hand of nature has rounded every hill towards the top with singular felicity. The most striking circumstances attending these beautiful swells, are the happy disposition of the groves of pimento, with which most of them are spontaneously clothed, and the consummate verdure of the turf underneath, which is discoverable in a thousand openings; presenting a charming contrast to the deeper tints of the pimento. As this tree, which is no less remarkable for fragrantcy than beauty, suffers no

rival plant to flourish within its shade, these groves are not only clear of underwood, but even the grass beneath is seldom luxuriant. The soil in general being a chalky marl, which produces a close and clean turf, as smooth and even as the finest English lawn, and in colour infinitely brighter. Over this beautiful surface, the pimento spreads itself in various compartments. In one place, we behold extensive groves; in another, a number of beautiful groups, some of which crown the hills, while others are scattered down the declivities. To enliven the scene, and add perfection to beauty, the bounty of nature has copiously watered the whole district. No part of the West Indies, that I have seen, abounds with so many delicious streams. Every valley has its rivulet, and every hill its cascade. In one point of view, where the rocks overhang the ocean, no less than eight transparent waterfalls are beheld in the same moment. Those only who have been long at sea, can judge of the emotion which is felt by the thirsty voyager at so enchanting a prospect.

‘ Such is the foreground of the picture. As the land rises towards the center of the island, the eye, passing over the beauties that I have recounted, is attracted by a boundless amphitheatre of wood,

‘ Insuperable height of loftiest shade,
Cedar; and branching palm:

an immensity of forest; the outline of which melts into the distant blue hills, and these again are lost in the clouds.

‘ On the southern side of the island, the scenery, as I have before observed, is of a different nature. In the landscape we have treated of, the prevailing characteristics are variety and beauty: in that which remains, the predominant features are grandeur and sublimity. When I first approached this side of the island by sea, and beheld, from afar, such of the stupendous and soaring ridges of the blue mountains, as the clouds here and there disclosed, the imagination (forming an indistinct but awful idea of what was concealed, by what was thus partially displayed) was filled with admiration and wonder. Yet the sensation which I felt was allied rather to terror than delight. Though the prospect before me was in the highest degree magnificent, it seemed a scene of magnificent desolation. The abrupt precipice and inaccessible cliff, had more the aspect of a chaos than a creation; or rather seemed to exhibit the effects of some dreadful convulsion, which had laid nature in ruins. Appearances, however, improved as we approached; for amidst ten thousand bold features, too hard to be softened by culture, many a spot was soon discovered where the hand of industry had awakened life and fertility. With these pleasing intermixtures, the flowing line of the lower range of mountains (which now began to be visible, crowned with woods

of

of majestic growth) combined to soften and relieve the rude solemnity of the loftier eminences; till at length the savannas at the bottom met the sight. These are vast plains, clothed chiefly with extensive cane-fields; displaying, in all the pride of cultivation, the verdure of spring blended with the exuberance of autumn, and bounded only by the ocean; on whose bosom a new and ever-moving picture strikes the eye; for innumerable vessels are discovered in various directions, some crowding into, and others bearing away from, the bays and harbours with which the coast is every where indented. Such a prospect of human ingenuity and industry, employed in exchanging the superfluities of the old world, for the productions of the new, opens another, and, I might add, an almost untrodden field, for contemplation and reflection.

The popular notions entertained of the extreme heat of Jamaica, are opposed by the facts which Mr. Edwards gives us. The medium degree of heat near the town of Kingston, during the hottest months, is 80° by Farenheit's thermometer. Eight miles distant, it seldom rose above 75° . At Cold Spring, the seat of Mr. Waller, six miles further in the country, and situated very high, the general state of the thermometer is from 55° to 65° . It has been observed as low as 44° . In the months from December to May, the thermometer ranges from 70° to 80° near Kingston. The reader will recollect, that these are degrees of heat which we often experience in this country.—The number of acres Jamaica contains, are estimated at 4,080,000, of which 1,907,589 were in November 1789, located or taken up, by grants from the crown. Of this, Mr. Edwards thinks, that not more than a million is at present in cultivation. The number of acres in sugar plantations, may amount to 639,000. There are about 400 breeding farms, to each of which he allows 700 acres. The result of his calculations is, that upwards of three millions of acres are an unimproved and unproductive wilderness, of which not more than a fourth part is fit for any profitable cultivation. The abundance of fruit in Jamaica, will scarcely be credited by an European:

Of the more elegant fruits, the variety is equalled only by their excellence. Perhaps no country on earth affords so magnificent a desert; and I conceive that the following were spontaneously bestowed on the island by the bounty of nature;—the annana or pine-apple, tamarind, papaw, guava, sweet-sop of two species, cashew-apple, custard-apple, (a species of chimoya) cocoa-nut, star-apple, grenadilla, avocado-pear, hog-plum and its varieties, pindal-nut, nesbury, mammee, mammee-sapota, Spanish gooseberry, prickly-pear, and perhaps a few others. For the orange, civil and china, the lemon, lime, shaddock, and its numer-

numerous species, the vine, melon, fig, and pomegranate, the West Indian islands were probably indebted to their Spanish invaders. Excepting the strawberry and a few of the growths of European orchards (which, however, attain to no great perfection unless in the highest mountains) the rose-apple, genip, and some others of no great value, I do not believe that English industry had added much to the catalogue, until within the last twenty years. About the year 1773, a botanic garden was established under the sanction of the assembly, but it was not until the year 1782, that it could justly boast of many valuable exotics. At that period, the fortune of war having thrown into the possession of lord Rodney, a French ship bound from the island of Bourbon to Cape Francois in St. Domingo, which was found to have on board some plants of the genuine cinnamon, the mango, and other oriental productions, his lordship, from that generous partiality which he always manifested for Jamaica and its inhabitants, presented the plants to his favourite island;—thus nobly ornamenting and enriching the country his valour had protected from conquest. Happily, the present was not ill bestowed: the cinnamon may now be said to be naturalised to the country. Several persons are establishing plantations of it, and one gentleman has set out fifty thousand plants. The mango is become almost as common as the orange; but for want of attention runs into a thousand seminal varieties. Some of them, to my taste, are perfectly delicious.*

To this chapter, Mr. Edwards has annexed an article very interesting to botanical readers; a copious list of the exotic plants which flourish in the botanic garden of Jamaica.

Chapter V. contains a variety of matter respecting the present state of the civil policy, revenues, taxes, trade, shipping, &c. The importance of the extract we are about to make, must apologise for its length; most of our readers may recollect the leading facts, but they have no where been explained so satisfactorily.

* Having mentioned the trade which is carried on between this island and the Spanish territories in America, some account of it in its present state, and of the means which have been adopted by the British parliament to give it support, may not be unacceptable to my readers. It is sufficiently known to have been formerly an intercourse of vast extent, and highly advantageous to Great Britain, having been supposed to give employment, about the beginning of the present century, to 4000 tons of English shipping, and to create an annual vent of British goods, to the amount of one million and a half in value. From the wretched policy of the court of Spain towards its American subjects, by endeavouring to compel them to trust solely to the mother-country, for almost every article of necessary consumption, at the very time that she was

incapable of supplying a fiftieth part of their wants, it is not surprising that they had recourse, under all hazards, to those nations of Europe which were able and willing to answer their demands. It was in vain, that the vessels employed in this traffic, by the English and others, were condemned to confiscation, and the mariners to perpetual confinement and slavery; the Spanish Americans supplied the loss by vessels of their own, furnished with seamen so well acquainted with the several creeks and bays, as enabled them to prosecute the contraband trade with facility and advantage. These vessels received every possible encouragement in our islands; contrary, it must be acknowledged, to the strict letter of our acts of navigation; but the British government, aware that the Spaniards had little to import besides bullion, but horned cattle, mules, and horses, (so necessary to the agriculture of the sugar colonies) connived at the encouragement that was given them. The trade, however, has been, for many years, on the decline. Since the year 1748, a wiser and more liberal policy towards its American dominions, seems to have actuated the court of Madrid; and the contraband traffic has gradually lessened, in proportion as the rigour of the ancient regulations has been relaxed. Nevertheless, the intercourse with this island, in Spanish vessels, was still very considerable so late as the year 1764. About that period, directions were issued by the English ministry to enforce the laws of navigation with the utmost strictness; and custom-house commissions were given to the captains of our men of war, with orders to seize all foreign vessels, without distinction, that should be found in the ports of our West Indian islands; a measure which in truth was converting our navy into guarda-costas, for the king of Spain. In consequence of these proceedings, the Spaniards, as might have been expected, were deterred from coming near us, and the exports from Great Britain to Jamaica alone in the year 1765, fell short of the year 1763, 168,000*l.* sterling.

A wiser ministry endeavoured to remedy the mischief, by giving orders for the admission of Spanish vessels as usual; but the subject matter being canvassed in the British parliament, the nature and intent of those orders were so fully explained, that the Spanish court, grown wise from experience, took the alarm, and immediately adopted a measure, equally prompt and prudent, for counteracting them. This was, the laying open the trade to the islands of Trinidad, Porto-Rico, Hispaniola, and Cuba, to every province in Spain, and permitting goods of all kinds to be sent thither, on the payment of moderate duties. Thus the temptation to an illicit commerce with foreign nations, being in a great measure removed, there was reason to believe that the effect would cease with the cause.

Such, however, is the superiority or comparative cheapness of British manufactures, that it is probable the trade would have

revived to a certain degree, if the British ministry of 1765, after giving orders for the admission of Spanish vessels into our ports in the West Indies, had proceeded no further. But, in the following year, they obtained an act of parliament for opening the ports of Jamaica and Dominica, to all foreign vessels of a certain description. The motives which influenced the framers of this law, were undoubtedly laudable; they justly considered the recovery of the Spanish trade as a matter of the utmost consequence, and concluded that the traders would naturally prefer those ports in which their safety was founded on law, to places where their preservation depended only on the precarious tenure of connivance and favour. Other ostensible reasons were assigned in support of the measure; but the jealousy of Spain was awakened, and the endeavours of the British parliament on this occasion, served only to increase the evil which was meant to be redressed. By an unfortunate oversight, the collectors at the several British free-ports were instructed to keep regular accounts of the entry of all foreign vessels, and of the bullion which they imported, together with the names of the commanders. These accounts having been transmitted to the commissioners of the customs in England, copies of them were, by some means, procured by the court of Spain, and the absolute destruction of many of the poor people who had been concerned in transporting bullion into our islands, was the consequence. This intelligence I received soon afterwards (having at that time the direction of the custom-house in Jamaica) from a very respectable Spanish merchant, who produced to me a letter from Carthagena, containing a recital of the fact, accompanied with many shocking circumstances of unrelenting severity in the Spanish government. Information of this being transmitted to the British ministry, the former instructions were revoked, but the remedy came too late;—for what else could be expected, than that the Spaniards would naturally shun all intercourse with a people, whom neither the safety of their friends, nor their own evident interest, was sufficient to engage to confidence and secrecy?

The little trade, therefore, which now subsists with the subjects of Spain in America, is chiefly carried on by small vessels from Jamaica, which contrive to escape the vigilance of the guarda-costas. But although, with regard to the revival of this particular branch of commerce, I am of opinion, that the free-port law has not so fully answered the expectation of its framers, as might have been wished; its provisions, in other respects, have been very beneficial. It has been urged against it, that it gives occasion to the introduction of French wines, brandies, soap, cambrics, and other prohibited articles from Hispaniola; and there is no doubt that small vessels from thence frequently claim the benefit of the free ports, after having smuggled ashore, in the va-

rious creeks and harbours of this island, where no custom-houses are established, large quantities of brandy, to the great prejudice of the rum market, and other contraband goods. It may be urged too, that the permission given by the act to the importation of certain of the products of the foreign islands, is hurtful to the growers of the same commodities in Jamaica. All this is admitted; but, on the other hand, considering the revenues and commerce of the empire at large, as objects of superior concern to local interests, it cannot be denied, that the woollen and cotton manufactories of Great Britain are of too great importance not to be supplied with the valuable materials of indigo and cotton-wool, on the easiest and cheapest terms possible. The quantities of these articles, as well as of woods for the dyer, imported in foreign bottoms into the free-ports, are very considerable. This subject was thoroughly investigated by the British house of commons in 1774, (when the act would have expired); and it being given in evidence that thirty thousand people about Manchester were employed in the velvet manufactory, for which the St. Domingo cotton was best adapted; and that both French cotton and indigo had been imported from Jamaica, at least thirty per cent. cheaper than the same could have been procured at through France—the house, disregarding all colonial opposition, came to a resolution, “that the continuance of free-ports in Jamaica, would be highly beneficial to the trade and manufactures of the kingdom.” The act was thereupon renewed, and has since been made perpetual.

This chapter concludes with an account of the progress of trade and cultivation in Jamaica, at different periods, for a century past. The present value of the island, considered as British property, is as follows—250,000 negroes at 50l. each, make twelve millions and a half—the landed and personal property, twenty-five millions; houses and property in the towns, the vessels, &c. one million and a half; amounting in the whole to THIRTY NINE MILLIONS STERLING?—The Appendix to this book consists of calculations and state papers, necessary to the better understanding of the history and actual state of Jamaica. Of these, the most important seems to be, *an historical account of the constitution of Jamaica*; drawn up in 1764, for the information of his majesty's ministers, by his excellency William Henry Littleton (now lord Westcote) governor and commander in chief. From the conclusion of this paper (now published for the first time) we learn that in 1716, the governor was directed by instructions, not to pass any laws that should repeal a law confirmed by the crown, without a clause of suspension, or first transmitting the draft of a bill; and in 1734, this limitation was extended to all laws

laws for repealing others, though such repealed law should not have been confirmed by the crown. Mr. Edwards observes, however, that neither of these orders are enforced, except in the case of private bills, the assembly having constantly refused to admit suspending clauses in any public act, and the crown has long ago given up the point. It would appear from the documents subjoined to this historical account, that the assemblies have often maintained their independence, and right of internal taxation, long before the absurd policy, which severed the American colonies from the mother country, was ever thought of.

(To be continued.)

Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1793. Vol. XI. 8vo. 5s. Boards. White. 1793.

THE first article, in the present volume, which presents itself to our notice, and which appears under the head of agriculture, is a method of preserving young plantations of trees from being barked by hares, rabbits, &c.

* Take any quantity, says the author, of tar, and fix or seven times as much grease, stirring and mixing them well together; with this composition brush the stems of young trees, as high as hares, &c. can reach; and it will effectually prevent their being barked. I believe, if a plantation of ash (which they are very fond of) were made in a rabbit-warren, this mixture would certainly preserve it.

This mixture is stated to be preferable to tar alone, as the latter, by hardening, occasions the tree to be bark-bound. Shrubs that are liable to be injured by these animals, it is said, may be preserved, by inclosing their branches with new tar twine, passed several times round the shrub. Whether these methods are to be depended on, future experience must determine.

This paper is succeeded by an account of the advantages arising from pruning orchards, for which the society conferred their silver medal on Mr. Bucknall. It seems, the points to be attended to are, the preventing of mischief from insects, cutting away the branches so as to have what remain at a proper distance from each other, and leaving the extreme shoots perfect, so that the tree may grow round and large. The mode of effecting this, is described in the following extract of a letter written to the secretary by Mr. Bucknall's tenants, in whose orchard at Sittingbourne the experiment was made:

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'The progress was thus: we stood and examined the tree, then cut out every branch any way decayed or galled, or where there appeared any curled leaves. That being done, we thinned the tree to give it a uniform head, and that the air and sun might freely pass through: afterwards, we took off all the stumps which had been injudiciously cut before. We never shortened a branch, but took it off close to where it shot out from the other part of the tree.

'Mr. Bucknall constantly attended, and was determined that we should cut close, smooth, and even, holding the left hand under the branch, that it should not shiver the bark. We also took off every branch which crossed the tree, leaving none but those whose extreme branches tended outwards. We were sometimes in doubt whether a branch should be taken off or not. The rule Mr. Bucknall established was, consider, will that branch be in the way three years hence: if it will, the sooner it is off the better; and it is surprising how soon we got into such a method, that we went on with as much unconcern, as with any of the common labours of the field. A servant was employed to smooth, with a knife, all the places where the saw had been, and to rub them over with the medicated tar; and that was done directly, that the wind should not dry or split the wood. Formerly, when we used to take off a large branch or two, the wounds generally cankered; which made us leave them in the encumbered state they were in, rather than run any hazard; but, to our great surprise, the wounds, after this operation, all healed; which we can no otherway account for, but from what Mr. Bucknall says, that the medication destroys the vermin, and by cutting quite close to the remaining branch, the flow of the sap draws the sides of the wounds together. Be that as it may, the trees are perfectly healed; and we are so well satisfied, that we intend to thin some of the trees a little more next autumn, and strongly recommend the practice.'

The medicated tar spoken of, consists of a quarter of an ounce of sublimate, powdered, and rubbed with a glass of gin, and afterwards incorporated with three pints of common tar. This mixture, it appears, has the effect of destroying insects and of preventing their depredations on those parts of the tree that are exposed by the use of the knife. The recovery of the trees and an ample produce of fine fruit repaid the exertions bestowed on them.

For the premium offered for discovering the comparative advantages of drill and broad cast in the culture of wheat, four candidates have been severally rewarded. From their account, a judgment may be found under what circumstances these different modes may, with the greatest prospect of advantage, be undertaken. But we are unable to go into these questions farther

farther than to state to our readers what appears to have been the result of the experiments.

Mr. Tabrum, of Aveley in Essex, having tried six acres of light sandy loam, informs us :

‘ The average advantage, in favour of drilling, per acre, is as follows :

	£. s. d.
• Seed saved, per acre, at 6s. per bushel	0 9 0
• Superior crop, ditto	0 5 4½
• More straw, ditto	0 1 9
• Better quality of grain, ditto	0 5 0
• More labour bestowed on the broad-cast crop, per acre	0 1 4
	<hr/> £ 1 2 5½

• The above statement respects the crops of the drilled and broad-cast. There remains a circumstance to be taken into the case, viz. the difference of the present condition of the land of the drill and the broad-cast : the former, by scarifying, harrowing, and hoeing, is clean, compared with the broad-cast, and fit for a fallow only. This difference of cleanness I estimate at twenty shillings per acre, in favour of the drill.’

Mr. Burgoyne’s three experiments on ‘ a very heavy clover ley,’ and Mr. Trelawney’s on seven acres two roods of ‘ an excellent light dry loam,’ also turn out in favour of the drill. Mr. Rodney’s, however, on ‘ a very good brown light soil,’ under particular circumstances, proved in favour of broad-cast. These results shew the great importance of this enquiry, and the necessity of carrying it still farther, which, we take for granted, is the society’s intention.

In the succeeding paper from Mr. Sibley, we have an account of the produce from a single grain of wheat, and an experiment calculated to throw light on the question relative to transplanting and dividing the roots of corn. Of six plants of wheat, sown in a garden pot, one, ‘ whose root had not been divided, produced one hundred ears containing 2000 grains. Another whose root had been divided, produced, altogether, 90 stalks and ears,’ but the depredations of the birds prevented the number of grains from being ascertained.

For stall-feeding horses with green vegetables, the society conferred a silver medal and premium on Mr. Peter Smith, of Hornchurch in Essex, who fed four horses, during six months; ‘ with winter and summer tares, rye, winter tares, and spring tares,’ produced on three acres three roods and twenty-nine perches of land, at an expence of 7l. 19s. 10½d. He observes, that,

One of the advantages of stall-feeding appears from the difference of the value of the food consumed, compared with the value of common grass, which is near one hundred per cent. in favour of stall-feeding.

For some valuable hints concerning the method of preventing the curl in potatoes, Mr. Hollins next appears to have been rewarded by the society. He remarks, that in cutting potatoes for sets, the knife should not be carried quite through, but a portion left to be broken, as under :

‘ If it break off soft, it is fit for seed ; but if, on the contrary, the knife enters with some difficulty, and the potatoe breaks off harsh and rough, though it may not appear to want sap, yet it is void of proper vegetative power, and unfit for seed ; for if planted, it will either remain whole in the ground till dug, or produce a complete curled crop.’

He cautions us also against planting in a wet heavy soil, which will rot them, or in a sharp ebb soil, where the mould is insufficient to prevent their being scorched by the sun. Many useful suggestions are also thrown out, on the best method of preparing the ground, so as not only to secure a good crop of sound potatoes, but also to leave the ground much better fitted for wheat than by summer fallowing. According to this writer, the principal causes of the curl are,

‘ First, from potatoes being forced by cultivation to overgrow their power for vegetation.

‘ Secondly, from their vegetative power being dried up in ebb soil by the scorching heat of the sun ; and,

‘ Thirdly, from their being exposed too long, after they are cut into sets, before they are planted.’

We next find the gold medal adjudged to W. Barbor, esq. of Fremington in Devonshire, for feeding cattle and sheep with potatoes. After describing three different modes in which he grew his potatoes, and stating their comparative merits, he says,

‘ On twenty acres of these potatoes, I fed fifty-six bullocks : the other four acres I gave, cut in slices, as fodder for young cattle ; which I found to answer beyond my expectation, and would recommend to all breeders. The cattle I bought in very lean, being determined to feed them entirely on potatoes. The food being too strong for them, in the first place, made them scour for about three weeks, of course did not get much ; but after it stopped, they throve very well : those that were in a better state, the food had not that effect on ; and I would recommend all those that feed cattle on potatoes, to buy them in as near half fat as possible,

possible, which will pay double to those bought in lean. I tried sheep; but the weather had been so wet for two or three seasons before, that I had scarce a sound sheep in my flock; and of course it did not answer.'

The white yam he found to be by much the most productive potatoe, yielding between fifty and sixty bags per acre, more than the other sort, besides possessing the farther advantage of being of so large a size as to lessen the risque of their choking the cattle, an accident which requires to be guarded against.

The same subject we find continued by Mr. James Bucknell, of Knowstone, near Tiverton, in whose letter an account is given of feeding a score of ewes, and likewise of a mode of cultivating potatoes, for these purposes, by the assistance of the plough.

On the comparative advantages of drill and broad-cast in the culture of turneps, we are presented with another communication from Mr. Smith, of Hornechurch, who obtained, from six roods of 'a mixed soil or gravelly loam,' 16 cwt. 1 qr. 7 lb. by drilling, and 14 cwt. 2 qr. 9 lb. from six roods, by broad-cast. He states also that the drilled turneps have a preference in point of value, besides the expence of hoeing saved; these, together, making 15s. 4 $\frac{3}{4}$ d. in favour of drilling.

For the culture of rhubarb, the society conferred their gold medal on Mr. Jones of Fish-street Hill, and their silver one on Mr. Halley of Pontefract. From the former we learn,

'That the season for sowing is the spring, about March or April, or, in autumn, about August and September; that those plants which are raised in the spring, should be transplanted in autumn, and *vice versa*; that they cannot have too much room; that room and time are essentially necessary to their being large, of a good appearance, and, as I imagine, the increase of their purgative qualities; that, to effect these purposes, the soil must be light, loamy, and rich, but not too much so, lest the roots should be too fibrous; that their situation can scarcely be too dry, as more evils are to be expected from a superabundance of moisture, than any actual want of it: and lastly, we may conclude, that, in particular, the injuries which they are subject to, are principally during their infancy, and to be imputed to insects, and inattention to the planting season; afterwards, from too great an exposure to frost: but that none can be dreaded from heat; and that, in general, they are hardy, and easy of cultivation, when arrived beyond a certain term.'

In Mr. Halley's paper are some valuable remarks and cautions on the art of curing the roots; but for these we refer to the work.

For

For improving waste lands, Mr. Hassal of Eastwood, Pembrokehire, obtained the gold medal. The lands were overgrown with brush-wood, furze, and brambles, and the average expence of clearing was about one guinea a statute acre. The particulars are very perspicuously set forth, in an agricultural table of some extent, shewing the progressive cultivation of 330 acres in the course of five years, as well as what is intended next year. We shall be glad to see this plan imitated by others who make comparative experiments of this nature.

An improved hoe 'for clearing from weeds, and loosening the soil, in the intermediate spaces of pulse or grain sown in equidistant rows, and for earthing up the plants sufficiently at the same time,' is next submitted to our notice. A print shewing its construction and the manner of employing it is subjoined, and the society rewarded the inventor with twenty guineas.

The department of improvements in agriculture is closed with a method of preserving seeds intended to be sown, from being destroyed by vermin. 'It is nothing more than steeping the grain or seed three or four hours, or a sufficient time for it to penetrate the skin or husk, in a strong solution of liver of sulphur.'

On the papers under the heads of Manufactures and Mechanics we shall be more concise, as they include few, if any, that admit of abridgement or adequate verbal description. Under the former head are two considerable improvements on the common spinning-wheel. Under the latter, an improved gudgeon for the upright shafts of mills; a pentrough for equalizing the water falling on water-wheels; a crane of great use in the erection of large buildings, piers, &c. a contrivance of capt. Pakenham's to prevent the total loss of a ship's rudder; a new gun harpoon by lieutenant Bell; a simple invention for locking carts in descending steep hills; and one for preventing the common accidents in the use of the walking-wheel crane, are described, and proportionate rewards assigned to their inventors.

The particulars of a very important correspondence with the Society, concerning the growth of cinnamon in the West and East Indies, conclude the official papers of the present volume. As this promises to be an object of very great concern to the commercial interests of this country, we shall lay before our readers a few extracts on the subject. Dr. Dancer of Jamaica says,

The Jamaica cinnamon exceeds, in the opinion of every one, the specimens of Ceylon cinnamon, sent me by Mr. Travers; but many persons think those specimens very bad. I am happy, however, to inform you, that the attention paid by the society to this inter-

interesting subject, has had the desired effect, of awakening the public of this island to a sense of its importance. It is probable that a bill will be brought in, during the next session of assembly, to encourage, by offer of liberal premiums, the cultivation of this and the other spices; but the intention of the legislative gentlemen is already, in some degree, anticipated; for several gentlemen are going largely into the planting of cinnamon: I have it on good authority, that one gentleman has already set out fifty thousand trees.'

The Society voted their plain medal to Mrs. Anstey, by whose means the cinnamon-tree was introduced into the British settlement at Madras, and through whose hands very agreeable accounts of its culture are communicated. The following part of Mr. Marten's letter, from Palamcotah, will shew the promising state of things with regard to the production of this very important article:

'I have the pleasure, says he, to acquaint government, that the ground allotted as a cinnamon plantation is already enclosed, and the fields are now preparing for the reception of the plants, which I shall not attempt to move until the land winds are over, and the cool season commenced. Of the seed which I have sown since my last address upon this subject, of the first sort (for I have reason to think it the superior species of cinnamon found on Ceylon), to the number of four thousand, several have made their appearance: those of the second sort, which I have put into the ground, are innumerable; and I do not think myself too sanguine in the expectation of stocking the plantation this year.'

The volume before us, which we think in no respect less interesting than those of former years, concludes with the usual appendages of an account of rewards distributed, acknowledgements of presents received, a catalogue of models and machines in the Society's repository, a detail of the several premiums held out with a view of future discoveries; and lists of officers and members of the Society.

Evenings at Home; or, the Juvenile Budget opened. Consisting of a Variety of miscellaneous Pieces, for the Instruction and Amusement of young Persons. 3 Vols. 12mo. 4s. 6d. Boards. Johnson. 1793.

IT may well be doubted whether any work can be interesting or improving to children, which is not equally so to grown persons. The little volumes before us, may be read with pleasure by persons of any age, and with advantage by most. — Their evident purpose is to convey instruction under a pleasing form; and they consist of tales, dialogues, &c. illustrative of some of the most important subjects, in which we

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are at a loss, whether most to admire, the judgment, with which the topics are selected and explained, or the taste and fancy with which they are illustrated. They form, indeed, a most valuable continuation of Mrs. Barbauld's lessons for children, and we understand, that a considerable part of them proceed from the same inimitable pen.

But to enable our readers, as well as our limits will admit, to judge of the merits of these volumes, we subjoin a list of their contents, and a short specimen of their execution :

On the Oak — The young Mouse — The Wasp and Bee — Travellers' Wonders — Alfred, a Drama — Discontented Squirrel — Dialogue on different Stations — Goldfinch and Linnet — On the Pine and Fir — The Rookery — Dialogue on Things to be learned — Mouse, Lapdog, and Monkey — Animals and Countries — Canute's Reproof — Adventures of a Cat — The little Dog — The Masque of Nature — On the Martin — The Ship — Things by their right Names — The Transmigrations of India — The native Village — The Swallow and Tortoise — The Price of Pleasure — The Goose and Horse — The Grass Tribe — A Tea Lecture — The Kidnappers — The Farm-yard Journal — On Manufactures — The flying Fish — A Lesson in the Art of distinguishing — The Phoenix and Dove — The Manufacture of Paper — The two Robbers — On Man — The Landlord's Visit — Tit for Tat — On Wine and Spirits — The Boy without a Genius — Half-a-crown's Worth — The Rat with a Bell — Trial — The leguminous Plants — Walking the Streets — On presence of Mind — Phaeton Junior — Why an Apple falls — Nature and Education — Aversion subdued — The little Philosopher — Flying and Swimming — The Female Choice.

‘TRAVELLERS’ WONDERS.

One winter's evening, as captain Compass was sitting by the fire-side with his children all round him, little Jack said to him, Papa, pray tell us some stories about what you have seen in your voyages. I have been vastly entertained whilst you were abroad, with Gulliver's Travels, and the Adventures of Sinbad the Sailor; and I think, as you have gone round and round the world, you must have met with things as wonderful as they did. — No, my dear, said the captain, I never met with Lilliputians or Brobdingnagians, I assure you, nor ever saw the black loadstone mountain, or the valley of diamonds; but, to be sure, I have seen a great variety of people, and their different manners and ways of living; and if it will be any entertainment to you, I will tell you some curious particulars of what I observed. — Pray do, papa, cried Jack and all his brothers and sisters; so they drew close round him, and he began as follows :

Well then — I was once, about this time of the year, in a country where it was very cold, and the poor inhabitants had much

much ado to keep themselves from starving. They were clad partly in the skins of beasts, made soft and smooth by a particular art, but chiefly in garments made from the outer covering of a middle sized quadruped, which they were so cruel as to strip off his back while he was alive. They dwelt in habitations, part of which was sunk under ground. The materials were either stones, or earth hardened by fire; and so violent in that country were the storms of wind and rain, that many of them covered their roofs all over with stones. The walls of their houses had holes to let in the light; but to prevent the cold air and wet from coming in, they were covered with a sort of transparent stone, made artificially of melted sand or flints. As wood was rather scarce, I know not what they would have done for firing, had they not discovered in the bowels of the earth, a very extraordinary kind of stone, which, when put among burning wood, caught fire and flamed like a torch.

‘ Dear me, said Jack, what a wonderful stone! I suppose it was somewhat like what we call fire-stones, that shine so when we rub them together.—I don’t think they would burn, replied the captain; besides, these are of a darker colour.

‘ Well—but their diet too was remarkable. Some of them eat fish that had been hung up in the smoke till they were quite dry and hard; and along with it they eat either the roots of plants, or a sort of coarse black cake made of powdered seeds. These were the poorer class! the richer had a whiter kind of cake, which they were fond of daubing over with a greasy matter that was the product of a large animal among them. This grease they used, too, in almost all their dishes, and when fresh, it really was not unpalatable. They likewise devoured the flesh of many birds and beasts when they could get it; and eat the leaves and other parts of a variety of vegetables growing in the country, some absolutely raw, others variously prepared by the aid of fire. Another great article of food was the curd of milk, pressed into a hard mass and salted. This had so rank a smell, that persons of weak stomachs often could not bear to come near it. For drink, they made great use of the water in which certain dry leaves had been steeped. These leaves, I was told, came from a great distance. They had, likewise, a method of preparing a liquor of the seeds of a grass-like plant steeped in water, with the addition of a bitter herb, and then set to work or ferment. I was prevailed upon to taste it, and thought it at first nauseous enough, but in time I liked it pretty well. When a large quantity of the ingredients is used, it becomes perfectly intoxicating. But what astonished me most, was their use of a liquor so excessively hot and pungent, that it seems like liquid fire. I once got a mouthful of it by mistake, taking it for water, which it resembles in appearance; but I thought it would instantly have taken away my breath. Indeed, people are not unfrequently killed by it; and yet many

of them will swallow it greedily whenever they can get it. This, too, is said to be prepared from the seeds above-mentioned, which are innocent and even salutary in their natural state, though made to yield such a pernicious juice. The strangest custom that I believe prevails in any nation I found here, which was, that some take a mighty pleasure in filling their mouths full of stinking smoke; and others, in thrusting a nasty powder up their nostrils.

"I should think it would choke them," said Jack. It almost did me, answered his father, only to stand by while they did it—but use, it is truly said, is second nature.

"I was glad enough to leave this cold climate; and about half a year after, I fell in with a people enjoying a delicious temperature of air, and a country full of beauty and verdure. The trees and shrubs were furnished with a great variety of fruits, which, with other vegetable products, constituted a large part of the food of the inhabitants. I particularly relished certain berries growing in bunches, some white and some red, of a very pleasant sourish taste, and so transparent, that one might see the seeds at their very centre. Here were whole fields full of extremely odouriferous flowers, which they told me were succeeded by pods bearing seeds, that afforded good nourishment to man and beast. A great variety of birds enlivened the groves and woods; among which I was entertained with one, that without any teaching, spoke almost as articulately as a parrot, though, indeed, it was all the repetition of a single word. The people were tolerably gentle and civilised, and possessed many of the arts of life. Their dress was very various. Many were clad only in a thin cloth, made of the long fibres of the stalk of a plant cultivated for the purpose, which they prepared by soaking in water, and then beating with large mallets. Others wore cloth wove from a sort of vegetable wool, growing in pods upon bushes. But the most singular material was a fine glossy stuff, used chiefly by the richer classes, which, as I was credibly informed, is manufactured out of the webs of caterpillars—a most wonderful circumstance, if we consider the immense number of caterpillars necessary to the production of so large a quantity of the stuff as I saw used. This people are very fantastic in their dress, especially the women, whose apparel consists of a great number of articles impossible to be described, and strangely disguising the natural form of the body. In some instances they seem very cleanly; but in others, the Hottentots can scarce go beyond them; particularly in the management of their hair, which is all matted and stiffened with the fat of swine and other animals, mixed up with powders of various colours and ingredients. Like most Indian nations, they use feathers in the head-dress. One thing surprised me much, which was, that they bring up in their houses an animal of the
tyger

tyger kind, with formidable teeth and claws, which, notwithstanding its natural ferocity, is played with and caressed by the most timid and delicate of their women.

I am sure I would not play with it, said Jack. Why you might chance to get an ugly scratch if you did, said the captain.

The language of this nation seems very harsh and unintelligible to a foreigner, yet they converse among one another with great ease and quickness. One of the oddest customs is that which men use on saluting each other. Let the weather be what it will, they uncover their heads, and remain uncovered for some time, if they mean to be extraordinary respectful.

Why that's like pulling off our hats, said Jack. Ah, ha! papa, cried Betsey, I have found you out. You have been telling us of our own country and what is done at home all this while. But, said Jack, we dont burn stones, nor eat grease and powdered feeds, nor wear skins and caterpillar's webs, nor play with tygers. No? said the captain—pray what are coals but stones; and is not butter, grease; and corn, feeds; and leather, skins; and silk, the web of a kind of caterpillar; and may we not as well call a cat an animal of the tyger-kind, as a tyger an animal of the cat-kind? So, if you recollect what I have been describing, you will find, with Betsey's help, that all the other wonderful things I have told you of are matters familiar among ourselves. But I mean to show you, that a foreigner might easily represent every thing as equally strange and wonderful among us, as we could do with respect to his country; and also to make you sensible that we daily call a great many things by their names, without ever enquiring into their nature and properties; so that, in reality, it is only the names, and not the things themselves, with which we are acquainted.

THINGS BY THEIR RIGHT NAMES.

Charles. Papa, you grow very lazy. Last winter you used to tell us stories, and now you never tell us any; and we are all got round the fire quite ready to hear you. Pray, dear papa, let us have a very pretty one?

Father. With all my heart—What shall it be?

C. A bloody murder, papa!

F. A bloody murder! Well then—Once upon a time, some men, dressed all alike . . .

C. With black crapes over their faces.

F. No; they had steel caps on:—having crossed a dark heath, wound cautiously along the skirts of a deep forest . . .

C. They were ill-looking fellows, I dare say.

F. I cannot say so; on the contrary, they were tall personable men as most one shall see:—leaving on their right hand an old ruined tower on the hill . . .

* C. At midnight, just as the clock struck twelve ; was it not, papa ?

* F. No, really ; it was on a fine balmy summer's morning :—and moved forwards, one behind another

* C. As still as death, creeping along under the hedges.

* F. On the contrary—they walked remarkably upright ; and so far from endeavouring to be hushed and still, they made a loud noise as they came along, with several sorts of instruments.

* C. But, papa, they would be found out immediately.

* F. They did not seem to wish to conceal themselves : on the contrary, they gloried in what they were about.—They moved forwards, I say, to a large plain, where stood a neat pretty village, which they set on fire

* C. Set a village on fire ? wicked wretches !

* F. And while it was burning, they murdered—twenty thousand men.

* C. O fie ! papa ! You do not intend I should believe this ! I thought all along you were making up a tale, as you often do ; but you shall not catch me this time. What ! they lay still, I suppose, and let these fellows cut their throats !

* F. No, truly—they resisted as long as they could.

* C. How should these men kill twenty thousand people, pray ?

* F. Why not ? the *murderers* were thirty thousand.

* C. O, now I have found you out ! You mean a *battle*.

* F. Indeed I do. I do not know of any *murders* half so bloody.'

These extracts will speak more strongly in favour of this publication, than any commendations we could heap upon it.

The Truth, Inspiration, Authority, and End of the Scriptures, considered and defended, in eight Sermons, preached before the University of Oxford, in the Year 1793, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury. By James Williamson, B. D. 8vo. 4s. Boards. Robinsons. 1793.

THE subjects pointed out by this pious founder, are contained in the extract of his will, prefixed :

* Also I direct and appoint, that the eight divinity lecture sermons shall be preached upon either of the following subjects—to confirm and establish the Christian faith, and to confute all heretics and schismatics—upon the divine authority of the Holy Scriptures—upon the authority of the writings of the primitive fathers, as to the faith and practice of the primitive church—upon the divinity of our Lord and Saviour Jesus Christ—upon the divinity
of

let us withdraw our confidence from every teacher, and guard against his arts, who wilfully endeavours to misrepresent or conceal the truth; and let us not only resolve to avoid the use of all fraud and deceit, but so cultivate our reason, and improve our judgment, that we may likewise escape all mistakes and delusions.'

In the sermon, On the Truth of the Scriptures, Dr. Edwards's objection to our Saviour's prediction, that 'decisively foretold, that the generation then existing should not be totally extinguished, till it had witnessed his second and glorious appearance in the clouds of heaven;' is considered at length, and upon the whole well answered, though we think not so as to preclude future replies.

To the following passage, in reply to some positions of the author of the essays, we conceive there are considerable objections:

'The truth of the scripture is also proved internally, by the agreement of all its parts with right reason, as far as they can be at present comprehended, and their consistency with each other.'

If RIGHT *reason* mean other than *reason*, what does the epithet *right* comprehend?—And is not right reason here made the standard of the truth of Scripture?—Or, if right reason be the standard, only so far as the parts of Scripture can be comprehended, and are consistent; how are we to proceed with such as cannot be comprehended, or are not consistent? Surely some instructions in these points are needful; otherwise, for want of proper direction, many may be tempted to think that what cannot be comprehended does not concern them, and what is not consistent cannot be true.

Though in the sermon on Inspiration, we meet with many sensible remarks, and see the 'mighty Frederick' easily vanquished, the discourse, on the whole, wants precision, and is much too vague to settle the subject. As to the position: 'We may therefore safely grant, that the writers of the Old and New Testament were allowed the choice of their own words, provided they expressed the meaning, which was necessary to convey the true doctrines of religion;' it appears to us totally incomprehensible. For, in the first place, does not the imparting of doctrines imply of necessity, language, without the intervention of which they could not be received? And if so, the communicating these doctrines in other words than those in which they were imparted, would not be an actual communication of what had been inspired, but only a general impression of it, which must necessarily deviate from the doctrine itself, as far as the language in the second case differed from the first.

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The next discourse, is on the Authority of the Scriptures, and the object particularly in view is to shew, first, that their authority is supreme and decisive in all religious questions; and, secondly, that it is uniform in every article necessary to salvation. But, however pertinent these propositions are to the preacher's general design, they are but feebly evinced, nor are the inferences which result from them, drawn forth as they ought to be, to distinguish divine authority from human prescription.

The two sermons that follow, contain answers to the objections of Dr. Priestley, against Christ's atonement, and the proofs and uses of that doctrine. In these, the author disputes with considerable address; but his arguments would have appeared more satisfactory, had he first defined and established the doctrine, before he had attempted to answer the objections.

In the seventh sermon, on the Nature of Faith, it is the design of the author, first to shew that the particulars of the faith of a Christian, consist in his acknowledging the truth and authority of the Old and New Testament; a firm reliance upon the promises of God, as delivered in the Scriptures; the acceptance of Christ in the various offices which he sustained upon earth; and the transcendent dignity to which even his human nature is exalted in heaven.—Under the last topic, we meet with expressions which neither the orthodox doctrine of the Trinity will warrant, nor scripture, nor reason allow. For instance; if, according to Mr. Williamson, the New Testament speaks of the Father as *communicating* omnipotence to the Son, the Son could not have been omnipotent from eternity, and of course must have begun to be omnipotent. But where is this said in the New Testament?

The concluding lecture is on the Necessity of Obedience.

Upon the whole, we have read this volume with pleasure, and cannot help commending the style.

MONTHLY CATALOGUE.

POLITICAL.

Peace and Union recommended to the associated Bodies of Republicans and Anti-republicans. By William Frend, M. A. 8vo. 1s. Robinsons. 1793.

AS this pamphlet has been so amply reviewed in another place, we shall not take up the pen to contest the matter with our Cambridge brethren. We shall barely remark, as critics, that

our author appears to have been guilty of a misnomer, and that his pamphlet appears rather calculated to kindle, than to extinguish the flames of civil and religious discord.

Mr. Frend is doubtless an honest, but we fear he is a mistaken man.—No person can sacrifice so much to principle, as he has, without deserving the fullest credit for his sincerity; but he certainly has not attended sufficiently to the mischievous tendency of that system which goes to the abolition of all ecclesiastical distinctions. The very ceremonies which he condemns, the solemn mode of celebrating marriage, before the altar, and in the presence of the minister of God; the office of baptism, which is a kind of consecration of the infant to offices of piety and virtue; and the awful ceremony on committing to the grave the mortal part of our friends and connexions, have all, we are persuaded, a tendency to keep men in the line of duty, and to promote those dispositions which are favourable to 'peace and union' in civil society: and without some such institutions, mankind would probably become savage, unsocial, and depraved.—To say nothing of the sacred source from which we believe these institutes to be derived.

On the topic of religion, therefore, we think Mr. Frend exceedingly reprehensible, though we are far from insinuating that his pamphlet is destitute of merit or ability. His remarks on the reform of parliament, will by many be thought worthy of attention, (though we confess they do not meet our ideas) and in the following sentiment most readers will, we believe, very cordially unite.

'The tediousness of the law, as well as its uncertainty, has been a frequent subject of complaint; but, though deprecated by every one, there does not seem any disposition at present in the lords or commons to probe these evils to the bottom. Its language too is barbarous and rude; for, under the pretence of avoiding by infinite circumlocutions cavil and dispute, scarce an act of our legislature is intelligible to a man of tolerable capacity; and the jargon of a profession, which ought to use the clearest and best terms, is now become proverbial. We should, therefore, be much indebted to the contending parties, if they would unite their efforts in making an effectual reform in that part of our system, on which life, property, and reputation so much depend. The task is not so arduous as may be apprehended: there are, among us, men of learning and abilities, as well qualified for this undertaking as the celebrated lawyers in the days of Justinian; and the only thing required on the part of the legislature and people, is to be seriously persuaded, that internal good government is more productive of general happiness than the interference in foreign politics, and the triumphs of a victorious navy.'

An

An Account of the Proceedings in the University of Cambridge, against William Frend, M. A. Fellow of Jesus College, Cambridge, for publishing a Pamphlet, intitled, Peace and Union, &c. containing the Proceedings in Jesus College, the Trial in the Vice-chancellor's Court, and in the Court of Delegates. 8vo. 4s. 6d. Boards. March. 1793.

The squabbles of a university are chiefly interesting within its walls; we shall, therefore, not attempt any analysis of the publication before us, but refer those readers who may feel their curiosity excited by the proceedings against Mr. Frend, to the book itself, which is very probably a correct statement. On one sentence only, of the introductory address, we shall take the liberty to remark.—In speaking of the subscription which is required by the university statutes, Mr. Frend proceeds:

‘But supposing non-christians to be admitted, where would be the harm? May not an infidel be a very good classical scholar, an excellent mathematician, an acute logician? May he not be an ornament to the university in a variety of arts and sciences, without ever entering into religious disputes? I have had some experience of academical men, and should be very willing to exchange a few of our most orthodox men, with long faces, and empty skulls, for the learning, talents, and integrity of infidels. Let us lay aside these idle distinctions.’

To this we answer, God forbid we could ever account the distinction between ‘non-christians’ and believers to be ‘idle.’ In our more extended intercourse with mankind, we have the misfortune to know more of ‘infidels,’ than Mr. Frend in the cloister of a university could have an opportunity of knowing; and we will venture to affirm, that ‘an infidel’ never can be ‘an ornament’ to any society. They are, on the contrary, the scourges and the pests of every community; and if Mr. Frend has any doubt upon the subject, let him look on the unparalleled misery which they have brought upon a neighbouring country, and then ask himself, is it safe that infidelity should be tolerated?

We love liberty as well as Mr. Frend or any man; we respect the consciences of our brethren, and would think it criminal in the highest degree, to persecute any religious sect whatever; but that which has a tendency to destroy all order in civil society, to loose it from every tie but the feeble bands of law; to undo the sanctity of oaths, and to absolve men from all apprehensions of a future retribution, ought not, in our opinion, to be tolerated any more than the miscreant who should recommend murder, robbery, or any practical breach of morals.

We observe, with unfeigned sorrow, the alarming increase of infidelity in a dissipated and illiterate age; and with more consistency, though, perhaps, not more sincerity than Mr. Frend, (for

we give him full credit for the uprightness of his intentions) will venture to recommend *peace* and *union* among those parties which have hitherto so unhappily divided the religious part of this nation. The serious part of our dissenting brethren will, we are persuaded, see a necessity for supporting, at the present crisis, an establishment, which one of the most liberal and judicious of their body, has styled 'the bulwark of protestantism,' and we may now add, of Christianity 'in Europe.'—On the other hand, our spiritual rulers, if they judge rightly, will be disposed to grant every indulgence, consistent with prudence, to those who may be deterred by conscientious, though possibly not well founded, scruples, from joining in every part of our worship, and to regard them as friends and fellow labourers, while they profess and maintain the great essentials of the Christian faith.

Remarks on the Conduct, Principles, and Publications, of the Association at the Crown and Anchor, in the Strand, for preserving Liberty and Property against Republicans and Levellers. 8vo. 1s. Evans. 1793.

These Remarks are intended to shew, that the Associations spoken of operate rather against liberty than against the abuse of it. After a concise account of the rise and progress of the Society, and remarking the singularity and novelty of a conspiracy of men against their own liberties, the author observes—

'The number of seditious publications which were circulated, was urged as the principal reason for these associations: but whatever political publications may have appeared, there could not possibly be any just reason for establishing any societies or associations of this kind. It is well known to every man, who has fully and impartially investigated the subject, that the powers possessed by the crown, and the crown officers, in the case of libels, are of such a nature, that they can require no additional strength, if it be intended that any thing like the freedom of the press should be preserved to the inhabitants of this country. It has, indeed, been pretended, that these associations are not against the freedom of the press, but against its licentiousness; and a similar defence is made with respect to the attacks on freedom of conversation. But who were to point out the precise boundaries between liberty and licentiousness, either in speaking or in writing? Any man who should state reasons for a parliamentary reform, and urge the necessity for it, might be considered, by many of the associators, as employed in attempting to alienate the affections of the people from the established constitution. Or if any man should happen to disapprove the measures of administration, and express this disapprobation either by speech, or by writing, this might be deemed seditious, and as tending to subvert the public peace. No man could, indeed, be convicted, without some legal process; but if

senti-

sentiments adverse to the great interests of liberty are propagated among all orders of the people, and if they are taught to consider every publication as libellous, which arraigns or censures the proceedings of government, the most public-spirited and meritorious political writers may be convicted as libellers, without reason, and without justice. Those who imagine, that no man can be convicted as a libeller, unless his publication be really criminal, must be little read in state trials, or in the history of prosecutions for libels. Whether a publication be, or be not a libel, is by no means a question equally clear with whether an action be or be not a felony. The latter species of offence is precisely defined by the laws; whereas the former has been often a subject of contention, and of great doubt and uncertainty, among the ablest and the acutest lawyers. In trials for libels, it is also well known, that the judges, being appointed by the crown, are not apt to be too partial to the freedom of the press. If prosecutions, therefore, for political publications are frequent; if committees of accusation against libellers, or pretended libellers, are to be formed in every county, and in every district; and if those men, who are likely to serve on juries, have become members of these associations, or adopted their principles, it will be impossible, that any thing like the real freedom of the press can subsist in this country.

‘ If erroneous opinions respecting the rights of men, or the proceedings of administration, or any particular modes of government, are propagated, the only proper method of preventing any ill effects that may be supposed to result from such opinions, is to prove that they are false, or ill-grounded, or absurd. This will be more satisfactory, and more efficacious, than any prosecutions of libellers. Men may for a time be silenced, or a book may be prohibited, in consequence of the information of an attorney-general, and the decision of a court of justice; but no argument can be refuted by any other means than by that of reasoning. It is absurd to suppose, that public liberty can subsist, where there is not freedom of speech, and the freedom of the press. It has been imagined, that the late associations were favourable to the security of property: but Gordon says, “ The security of property, and the freedom of speech, always go together; and in those wretched countries where a man cannot call his tongue his own, he can scarcely call any thing else his own. Whoever would overthrow the liberty of a nation, must begin by subduing the freedom of speech; a thing terrible to public traitors.”

The author, after stating that all the vigilance of the associators against republicans, has not been able to discover, in any club or body of men in this kingdom, the smallest trace of a design to establish a republic, or disturb the existing government, or to infringe the constitution, notices with some severity their practice of attending to *anonymous* accusations as well as their defence, “ that

they make a very *discreet use of it*," which, he thinks, is the sort of plea "that the court of inquisition would set up," and with much the same title to general belief. On their admonition of the 6th of December, 1792, to the hawkers of newspapers, who are stated to be equally liable to legal penalties with the author of any libellous matter contained in the papers they distribute, the author makes several humorous comments.

He next proceeds to consider the conduct of the lord mayor, who, arrayed in all the terrors of magistracy, and aided by his tipstaves, put to the rout a club of young orators in Cornhill, a subject, on which he observes, there may exist a difference of opinions, "respecting the degree of applause which that *great magistrate* may deserve, for his new and important discovery, that public political debate in the city of London is a crime, and for his conduct in consequence of that discovery."

R E L I G I O U S.

The temporal and spiritual Advantages of Righteousness considered, in a Sermon preached at the Assizes at Stafford, on the first Day of August, 1793, before the Right Hon. the Lord Chief Justice Kenyon, and Sir Nash Gresham. By J. D. Nicklin, M. A. Vicar of Partingham. Published at the Request of the Sheriff and Grand Jury. 4to. 1s. Longman. 1793.

The text chosen for this occasion is Prov. xiv. 34. *Righteousness exalteth a nation, but sin is a reproach to any people.* In the course of his sermon the preacher, adverting to what has happened in France, after having drawn a parallel between the general vices of that nation and this, proceeds:

"The vices of the higher ranks in France were said to be infidelity, pride, luxury, oppression, and insensibility to the sufferings of their inferiors. The vices of the lower orders were, infidelity, debauchery, turbulence, discontent, and sedition. Would to God, that these vices were confined to the French nobility, gentry, and commonalty alone!

"I leave it to every man's judgment and conscience to determine, whether this black catalogue be not applicable to the different ranks of people in our own country. I only beg of him, by the love he has for his country, and for the sake of his own soul, that if his conscience tells him that he is offending, in the likeness of any of their offences, that he will "go and sin no more," lest a punishment equally severe be laid upon us, as they are at present, a tremendous example of.

"How far the national superstition has operated to the introduction of infidelity into France is a subject which I cannot at this time attempt to discuss. Certain it is, that many of them, seeing how irrational their mode of faith and worship was, and "mistaking,"

as our great moral poet says, "reverse of wrong for right," are become downright atheists. And some of their more distinguished writers, denying the superintending care of "the High and Holy One," have substituted, in its place, what St. Paul calls "philosophy and vain deceit." And "as they did not like to retain God in their knowledge," we are now led to think that "He has given them over to a reprobate mind," which the same apostle describes as "full of envy, murder, debate, deceit, haters of God, inventors of evil things, implacable, unmerciful."

'God forbid! that this should be the character of the French nation at large. But, as we must judge of men by their actions, surely the apostle could not more accurately have characterized a great majority of those to whom the people delegated their authority, under the title of "The National Convention." For, upon any other principles it will be difficult to account for the unexampled atrocity of those actions, by which they have lately filled all Europe with horror, and astonishment.

'Knowing, as we do, the long-suffering and forbearance of the Almighty on all former occasions, we are impelled to conclude, that grievous, indeed, must have been the crimes which have provoked him to visit them with that anarchy and confusion, misery and bloodshed, rapine and violence, which are their sad portion at present. But, as the merciful and gracious Lord "delighteth not in the death of a sinner;" may he give them grace, shortly to see the error of their ways, that they may repent, and turn from "the evil of their doings!" And, then, as they have lately been a shocking instance of the "reproach" which "sin" brings upon "any people," so shall they hereafter be a blessed, and conspicuous proof, that "righteousness exalteth a nation."

The Christian Religion briefly defended against the Philosophers and Republicans of France. By the Rev. Henry Best, M. A. 8vo. 1s. Stockdale. 1793.

Every advocate for the truth of Revelation merits the thanks of the public for recommending it to the attention of mankind; inasmuch as its tendency is in the highest degree friendly to the happiness of individuals and to social peace. The author of this pamphlet, therefore, is entitled to commendation; but more, we think, for his motive in writing than—considering the subject—for what he has written.

The Relief of the French Clergy, recommended in a Discourse delivered at the Church of Cumner, Berks, on Sunday, June 2, 1793. By George Somers Clarke, B. D. 4to. 1s. Rivingtons. 1793.

Amongst the topicks best urged by Mr. Clarke, are the following:—

'The

* The very liberal contributions that have been already made for their support, although dispensed to them by the hand of the strictest œconomy, are insufficient to answer the continual calls, which their necessities must daily occasion to be made upon the fund: nor has it yet been in the power of government, as it has been suggested that the intention was, to provide for these unfortunate men, by a settlement of them in one of our distant colonies. In the mean time the necessary demands of nature will admit of no delay: and, they who perhaps have filled some of the first ecclesiastical stations in that church, which, if it cannot boast a religion equally pure with our own, we should be thankful for the advantage; they, however, who in common with ourselves trust in the merits of the same Saviour, and who worship and have ministered at the altars of the same Father of mankind, must be reduced to all the miseries of absolute want, or depend on the further contributions of their charitable fellow-christians of this country for the common necessities of life. What are they otherwise to do? To dig, even were they able; their profession will not permit them; and to beg, even if they were not ashamed, they are not allowed by the laws.'

A Sermon preached in St. Mary's Church, in the University of Oxford, at the Anniversary Meeting of the Governors of the Radcliffe Infirmary, June 19, 1792, by John Napleton, D. D. Canon Residentiary of Hereford, Chaplain to the Lord Bishop of Hereford. Published at the Request of the Governors. Sold for the Benefit of the Charity. 8vo. 1s. Robson. 1793.

We make no extract from this sermon; for it would be difficult to do it without injury to the whole. It hath been perused by us with singular pleasure, and we recommend it as possessed of uncommon excellence. Indeed we can recollect no infirmary sermon from whatever quarter that would not suffer from a comparison with it.

A Sermon on the present Crisis, preached at the Cathedral of Winchester, December 9, 1792: with an Appendix, by the Rev. Edmund Poulter. 4to. 1s. Cadell. 1793.

This discourse is written with great energy, and more liberality than most of those published on the present emergence. The author, having briefly stated the doctrine of St. Paul relative to social obligations, proceeds to contrast it by a lively statement of the evils which have resulted from the dreadful misrule of France. He thence exhorts to unanimity and brotherly love, recommending an association for preserving good order and peace:

* Such a general association may well, and, I trust, will be joined by all religious Dissenters, all political reformers; by all who are not universal enemies to any constitution, to any religion.

We

—We do not protest against reform, we do not presume to enforce it; we wish such reform as our legislature shall think proper. With respect to tests, we have no doubt but as they were first imposed from necessity, so they are continued with reluctance, and will be removed whenever it can be done with safety. We wait with patient confidence, that what in these respects and others shall be found wise to do, will be constitutionally done; but we do not attempt, by an absolute violation of the constitution, to remedy a supposed defect in it.

‘Let us not confound partial reformers with total revolutionists. Let them not confound themselves.’

‘At the same time, let us manfully, that is, with the feeling as well as the spirit of men, meet the case of the times, hard perhaps, not from political grievances, but from natural wants; which, as all are subject to feel, all are bound to relieve. Let us fairly ask, and honestly answer the question—Does great distress exist amongst the labouring poor?’

‘To those who say relief is not solicited, we answer, it should the sooner and the safer be granted; not from force—not even from fear; but from feeling. Great distress, like great grief, is silent—Sturdy beggary is importunate—Humble misery is not obtrusive, it is not obvious, it must be sought—it seeks not. Would you wait till what is silently pined for by penury becomes clamourously demanded by despair; remember, that as the gentle spirit of poverty is patient as long as it can endure, driven to extremity, it is imperious.—What mercy could those expect then, who render none now? The generally increased price of the necessities of life being greater than the advance of labourers wages, there does not appear to exist such distress. The evil which reason and observation thus establish let humanity remedy. Even under any practicable advance of the labourer’s interest, still charity, prudence, policy, nay economy, all would proclaim that “The labourer is worthy of his hire.”’

‘As we renounce acting in the measure of reform because it is not constitutionally in our power to carry it into execution, let us adopt the measure of relief because it is—Protection is the claim of all who want it, from all who have it to bestow; and as the right of charity has never been denied, let the exercise of it never be with-holden.—In this great object also, common to all, let us trust, that after individual temporary assistance has done all it can to the general relief, such an indispensable blessing will not be left to so precarious a fund; but that the legislature will, by lowering the taxes that burthen the poor, thus generously co-operate with a people who so readily co-operate with it.’

Of the Appendix we think less highly than of the Sermon itself.

Lectures and Reflections, on various Subjects. viz. Divinity, Law, civil and ecclesiastical; Philosophy, Characters, Atheism and Hypocrisy, Manliness, Godliness and Gratitude, Coalition, Marriage, Industry, and Sloth. In which Lectures are given various Rules to guard against Errors, in the Affairs of Religion and human Life; as well as in the Sciences. With a Poem—the Force of Wonder. By John Hill, Philologus. 8vo. 3s. Locke. 1792.

This Philologus seems to think himself a distinguished luminary of the present times, and we have no doubt but our readers will be so far of opinion with us, from the extracts annexed, as to admit that they never yet met with his match.

‘ Have you faith in me? if you have, then you may say ha! ha! ha! Mr. Devil, avaunt! for the minister of the Gospel, a true believer in Christ, that has foiled you many a time; and he with his holy servants will head us, and fight for us, and with us: now at these words the Devil would fly before you as a vapour darting from the earth; and for refuge, would hide himself in the heart of some one proud Hayman, or crocodile Pharoah, or others like them, that ride in Lucifer’s carriages by day, and whore in the night: to glutton, debauch, and commit adultery now a-days, is the greatest gratification sinful men are endowed with; paying idol worship to Bacchus and Venus, those idols of corruption and damnation! Stop a little, my friends, not too fast in your ideas of pleasure: Do not you know and remember the story of king Solomon, how he kept a thousand women; why, he and the Grand Turk were alike, both having their seraglios of women. You do not understand me in this high eastern language; seraglio, I say! why it means a whore-house, and I defy any of the learned doctors of divinity to define it, or translate it into any other sense. What think ye? why the great prophet Mahomet, the saviour of the Turks, was the founder of that whore-house; and this is the palace of whoredom, in the grand city of Constantinople. Now I dare say, were the devil to erect a building here, in this town, and hoist his red flag of sin upon one of the turrets, that you all (young and old) would become his votaries, his women of sin, and act in this the *devil’s buttock-ing-school*, and suffer yourselves to be governed by cock-bawds, as the devil’s agents, to enjoy lust and pride for a short space, at the risk of losing your souls.’

‘ The heart in goodness, with the soul doth dwell,
And true wisdom, is seated in a little cell,
Within, the head—as authors seems to tell:
But where there’s dullness—yea, stupid as an ass,
The wisest part of man, lay in his a--se;

That

That part so cunning, that when the body's pent,
It will open, for the passions to have vent :

This dirty thought, too noisous to explore,
We'll drop the theme, and darken sense no more.

This volume is dedicated to the bishop of Winchester—*pro pudor!*

That part of this work that relates to tithe, hath the appearance of a different hand. It concerns the late disputes at Farnham, relative to the tithe of hops. As the subject has fallen into our way, we cannot help dropping a hint relative to the supineness of the clergy in general, and a greater part of the laity also, at what is passing on the subject, and particularly in the county of Devon, where we understand a scheme is going forward for substituting a corn rent in lieu of tithe.—Now may it not, in the first instance, be asked if tithe be not the oldest established property in the realm? and if so, all other property subject to it, has been acquired under this reserve. Therefore no consideration having been ever paid for tithe, it is a false assertion that tithe is any otherwise the property of the nation, than as it lies open to all candidates for the church of the nation at large.—Again, what ever substitute is established in lieu of it, must evidently be of less value than the tithe itself. Besides, were it admitted, that from the present state of agriculture the product of land had been improved to the highest, yet might not various crops be introduced into the Devonshire farming, to which they now are strangers, and which are of far more value than any they now cultivate? e. g. carrots, cole-seed, &c. &c. &c.—Again, making wheat the standard of property *at present*, how long will it remain so? Wheat probably will every year be sinking in value, since it is well known that America, when the ports are open, (and management at market may almost always open them) can supply wheat for 30s. per quarter, though the English farmer cannot for 40 —And what are the renters of land doing in favouring this scheme? why not less foolishly than the clergy, they are raising their rents upon themselves. For let the corn-rent be fixed, the landlords will take that payment on themselves, and thenceforth let their lands tithe-free indeed, but at an encreased rent beyond what any clergyman could even get for composition.

The Prophecies of God, comprehending an Area of Two Thousand Years. By James Spilling. 8vo. 1s. Evans. 1793.

If any thing can equal the extraordinary pretensions of this author to the gift of prophecy, it is the folly, ignorance, and vanity, by which he is inspired. Take a specimen :

‘ In this vision, I saw a great dragon arise in the east upon the clouds, with his head foremost : he was in every part distorted,

and almost cut asunder in the middle, no part escaping the edge of the sword but his loins; by the strength of these he was kept together. He ascended in this attitude a few degrees, but gradually turned his side to the west, and his head to the north; afterwards, in this situation, he arose near thirty degrees, treading every tempest cloud beneath his feet, till in the end, a serene air covered him above. After this progress, when he had reached the *ne plus ultra*, his wounds healing as he ascended, he was transformed into the king of beasts, the lion; but he still retained his black visage, with some very remarkable spots to distinguish him from all other beasts. Upon his left cheek he had a hairy mole; between the mole and his nose, a white mark like the segment of a circle, and his near forequarter was spotted like a leopard. Thus he stood majestically; his august person riding upon the elements, which carried him to the north-pole of the earth, where he disappeared.

‘ The sun, also, from the west, made an excursion to the same place, followed by Jupiter.

‘ From this vision, the future prosperity of our arms in the Carnatic and Mysore may be delineated, should another war break out between the two India powers. In the last war, the goddess of Asia was our great friend. When the marquis received his defeat upon the banks of the Caveri, by this tyrant, whose sceptre is a rod of iron; she made an embassy into Europe, to make interest with the gods in his behalf. At the time she arrived, I was busy in the market buying herrings; when on a sudden, I found myself in the midst of the powers, between whom a conversation now commenced. The goddess fell upon her knees before one of them, and opened her business.’

On the Importance, Utility, and Duty of a Farmer's Life. A Sermon, preached at Thornville-Royal, Yorkshire, the Seat of Colonel Thornton: August 26, 1792, and repeated at the Desire of the Parish, the Sunday Fortnight following. By the Rev. Dr. John Truster. Published at the Request of several Gentlemen who heard it. Entered at Stationer's Hall. 8vo. 6d. Owen. 1793.

The several and renowned capacities of this horse jockey, farmer, gardener, oeconomist, news-doer, traveller, almanack-maker, life-writer*, parcel-carrier, lawyer, printer, pamphlet-seller, purge-vender, &c. &c. in which the reverend doctor hath figured before the public, were already sufficiently known; but, when he announced himself as the author of a sermon, our expect-

* We have never heard how the contest between the doctor and the offensive authoress of *Mrs. Baddeley's Life* ended; but we think, the life of a lady so conspicuous for her chastity and other virtues, must have been an edifying subject for the pen of a divine, and an edifying example for her sex to follow.

tation was considerably raised. The extent of the doctor's abilities, in appropriating to his own profit the sermons of others, is, indeed, pretty notorious; but this is the first instance we can remember of an original coming from his pen.—How much soever we may have seen reason to applaud the pious preacher for his other productions, the present, in our judgment, surpasses all praise. The considerations of grammar, orthography, and sense, are trifles, indeed, to which the doctor disdains to descend. His aim is at a loftier quarry, which the passages that follow will abundantly shew:

‘ St Paul, who was the first preacher in the Christian world, read the effects of his sermons in the faces of his hearers. If he spoke so as to be understood, it was all he wished, he knew the power of the Christian doctrine, he felt its efficacy, and enforced it on his auditors with those powers of elocution, as reached to the conviction of those who heard him.’

Be well aware, gentle readers, of your obligation to this learned divine. Perhaps, till Dr. Trusler informed you, you foolishly thought with us, that Christ had preached before St. Paul, or was a superior preacher. We further imagined that this apostle read the effects of his sermons in the conduct, rather than in the faces, of his hearers, all of whom he wished to make understand him.—Gracious doctor! from what errors have you freed us?—But let us hear you again:

‘ It is this St. Paul who preaches to you to-day. His words I have read to you, would I had his language to explain them! But why should I express such a wish? *His* eloquence was but argument and reason, *mine* shall be the same.

Modest Dr. Trusler!—Had the poet Cowper but known as much, when he wrote the following lines:

‘ Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve,
Paul should himself direct me.’

Without searching for the apostle in person, he might have been certain to find him in you: but it is evident that, at this time, the poet knew you no further than your advertisements described,

‘ But hark—the doctor’s voice—fast wedg’d between
Two empirics he stands, and with swoln cheeks
Inspires the news, his trumpet. Keener far
Than all invective is his bold harangue,
While, through that public organ of report,
He hails the clergy; and, defying shame,
Announces to the world his own and theirs.
He teaches those to read, whom schools dismiss’d,

And

And colleges untaught; sells accent, tone,
 And emphasis in score, and gives to pray'r
 Th' *adagio* and *andante* it demands;
 He grinds divinity of other days
 Down into modern use; transforms old print
 To zig zag manuscript, and cheats the eyes
 Of gall'ry critics by a thousand arts.—
 Are there who purchase of the doctor's ware?
 Oh name it not in Gath!—it cannot be,
 That grave and learned clerks should need such aid.
 He doubtless is in sport, and does but droll,
 Assuming thus a rank unknown before,
 Grand-caterer, and dry-nurse of the church.'

These six last lines, with an expression or two before, are not to be considered as a *real* disparagement of what the doctor has thus ingeniously fabricated; but must be imputed to the author's ascribed singularity of opinion. From the infinitude, may we not say? of Dr. Trusler's occupations, we must conclude that able coadjutors will be acceptable to him; we have no doubt therefore of obtaining his thanks for taking the liberty to hint that Mr. John Hill, philologus, and Mr. James Spilling the seer, appear to us to be possessed of talents which, if united with those of Dr. Trusler, would form as extraordinary a trio in the literary hemisphere as ever raised the wonder of astonished beholders.

The doctor's text is: 'Who giveth us richly all things to enjoy.'—And one of the particular exemplifications to the farmers of these enjoyables in this sermon is the *game-laws*, with their consequent blessings. We are no longer surprised that col. Thornton and his party, on hearing these with other relative doctrines of the gospel, so eloquently set forth by this another St. Paul, should earnestly request their publication from the press.—'Entered at STATIONER'S Hall,' as printed by the doctor, we apprehend should have been noticed amongst the errata; SPORTSMAN'S Hall, no doubt being meant.

P O E T I C A L.

The Seducer, or, Edward and Fidelia, a Poem. 4to. 2s. 6d.
 Rider. 1793.

The Seducer, fair ladies, is a misnomer, for Fidelia was so good a girl, and so attentive to the advice her prudent mother gave her, that, though desperately in love with Edward, he found it impossible to prevail upon her to consent to any thing amiss. If you enquire then what was her adventure, we beg leave to inform you, in the words of Ovid, who has told a similar misfortune very nearly in two lines,

Ver erat, errabam, zephyrus conspexit, abibam,
 Insequitur, fugio, fortior ille suit.'

If

If the author of *Edward and Fidelia*, had confined his story within the same compass, he would have told it more concisely; consequently, in our opinion, more delicately; and moreover would have saved us the reading of 3 or 400 lines of bad verse. Flora, indeed, did not *die* upon the occasion, whereas the said Fidelia runs mad and dies, and her pall is held up by six young maidens, clothed in white.

Poverty triumphant; a Poem; written after the Peace of 1763. By Thomas Rosfarreck, a Marine. Versified and enlarged by another Hand. Canto I. 4to. 1s. 6d. Fox. 1793.

Small as this poem is, it is the joint concern of two authors; the history of it is as follows. An old marine, returning to his native place, a town in the west of England, after the peace of 1763, endeavoured to gain his livelihood by following his original trade of a taylor; but not meeting with encouragement, he indulged his versifying humour (which, whether it were the cause or effect of his bad success in his handicraft employment we presume not to determine) in writing a ballad, complaining of the miseries of penury, the first stanza of which ran thus:

‘Kind reader attend; the words I have penn’d,
The miseries that I endure;
The grief that’s so great, if kindly you weigh ’t,
I trust will some pity procure.’

This ballad the present editor has taken the trouble of versifying anew, and presenting to the public in its present dress. In his task, in which he may be said to have acted as journeyman under honest Snip, he professes to have found much entertainment. It is, however, to us a proof that he professes much more *leisure* than *taste*; nor can we honestly recommend his production to our readers, except they should, any of them, happen to be in the same predicament.

Fables in Verse: or, present Life under different Forms. 8vo. 1s. 6d. Murray. 1793.

To invent and to tell a fable well, requires a talent so peculiar, that there are fewer good fabulists than epic poets. Our author, therefore, might have failed in his attempt, even had his fancy been more brilliant, his language more correct, his moral more pointed, and his poetry more harmonious than, unfortunately, his readers will find them to be. One of the *Fables*, by a common misnomer, is a *Tale*; but we were surprised to see among them a *Song*, written for a particular occasion, and inserted here, we suppose, purely because the author in his parental tenderness, thought it too good to be lost.—The following description of Flora, when descended upon the earth to try a cause between the Rose and the Lily, is fanciful and rather pretty:

C. R. N. AR. (IX.) Dec. 1793.

K k

‘The

' The goddess had her court display'd
 Beneath a blooming jess'min's shade;
 A verdant bank was there prepar'd,
 And butterflies thick mounted guard;
 Carnations flock'd about her seat,
 And humble daisies clasp'd her feet;
 Convolvulus, by tendrils, clung
 From bough to bough, where blackbirds sung;
 Crocus with hyacinth had join'd
 To paint her robe, which grac'd the wind,
 Or, falling, mantled round her state,
 As thron'd she sat to utter fate.
 And, that no tumult might be found,
 Six giant sunflowers kept the ground;
 While holyhocks, employ'd to scout,
 O'erlook'd the distant rabble rout.
 The cooing doves were told to cease,
 Birds to be hush—all solemn peace.
 (Iris came down to view the crowd
 And left her rainbow with a cloud,
 That, lightly purple, hover'd nigh,
 And render'd mild the azure sky.)
 Just in that instant to arrive
 Did Mab, the fairy queen contrive;
 And lighted from her filmy car,
 Which glitter'd various colours far.'

The Lady's Miscellany; or, pleasing Essays, Poems, Stories, and Examples, for the Instruction and Entertainment of the Female Sex in general, in every Station of Life. By George Wright, Esq. Author of the Rural Christian, Pleasing Melancholy, &c. &c. 12mo. 3s. Chapman and Co. 1793.

We were by no means struck with admiration of Mr. Wright's poetical talents; at least, when we perused in the title page, the following lines—

' In this small tract intended for the fair,
 Pleasure and profit truly blended—are.'

We must, indeed, admit that he has brought together a variety of extracts and passages, which, if not very superior in point of composition, have at least the merit of being of a strictly moral tendency. We cannot, however, rank amongst those pieces which deserve approbation, the following absurd and superstitious story, entitled,

' *A Warning to young Ladies of a gay and thoughtless Turn of Mind.*

' The late rev. Mr. Evans, of Bristol, called, a few months before

before he died, to see one of his people (he being minister to a congregation in that city) and saw a young lady in the parlour, who came to the Hot-Wells for the benefit of her health, and lodged there.

‘ Mr. Evans observing her unusually pensive, took the liberty to ask the cause.

‘ She answered, “ Sir, I will think no more of it; it was only a *dream*! I will not be so childish as to be alarmed at a dream! However, I will tell it you.

“ I dreamed that I was at the ball; where I intend going this night. I thought that, soon after I was in the room, I was taken very ill; that they gave me a smelling-bottle; and that I was brought home into this room, and placed in that chair, (pointing to an elbow chair,) and that I fainted, and died!

“ I then thought that I was carried to a place where angels and holy people were singing hymns and praising God. I thought I found myself very unhappy, and desired to go from them,

“ My conductor said, “ *If you do go, you will never come here again.*”

“ I thought I was then whirled out with great violence, and fell down—down—down—through darkness, and thunders, into sulphurous flames!—With the scorching flames, and hideous cries, I awaked.”—

‘ Mr. Evans made some serious remarks on the subject, and advised the young lady not to go to the ball that night.

‘ She said she would; for she was more of a *woman* than to mind dreams!

‘ Accordingly she went; was taken ill; a smelling-bottle was given to her; she was brought home; placed in the chair before mentioned; fainted; and *died*!’

We will sum up our opinion of this work, by suggesting a trifling alteration in the motto above quoted, which we think should run thus:

‘ In this *dull volume* publish’d for the fair,
Morality and nonsense—blended are.’

N O V E L S.

Henry, a Novel. By the Author of the *Cypher*; or, *World as it goes.* 2 Vols. 12mo. 6s. Lane. 1793.

In all our drudgery through the flimsy compositions from Leadenhall-street, we have scarcely met with any task more difficult, than the patient though fruitless search after something to commend in this novel. The author of it seems perfectly qualified for this kind of writing, from the happy talent he possesses, spreading a very scanty portion of ideas over a prodigious surface of paper. In the very first chapter, which consists of ten pages, we are

merely informed, that a person knocked at the door of a great man's house, walked in without the porter's consent, and came to blows with him and the footman. This chapter is announced to be 'a knock—intended to secure the reader's attention,' but in our opinion, the knockings of Fanny the phantom were to the full as deserving of it.

Mariamne: or, Irish Anecdotes. A Novel. By the Author of Ashton Priory, Benedicta, Powis Castle, &c. &c. 2 Vols. 12mo. 5s. Lane. 1793.

The scene of the transactions set forth in these volumes, is laid in Ireland, and the object of the author seems principally to have been, a contrast between the bigotry and influence of the Roman Catholic priesthood and the mild and more enlightened principles of protestantism. Some well-intended subjects of a political nature are also introduced; and a variety of sensible remarks on the uncultivated state, both of the lands and peasantry of our sister kingdom. Amidst these however, the machinery of romance possesses its natural movements — and the whole may reasonably be considered as an amusing composition.

The Advantages of Education; or, the History of Maria Williams, a Tale for Misses and their Mammæ. By Prudentia Homepun. 2 Vols. 12mo. 5s. sewed. Lane. 1793.

The sentiments and design of this lady's publication, appear to be very well expressed in her Preface, in which she says,

'Writing professedly for the inexperienced part of her own sex, she thought it more adviseable to describe life as they are likely to find it, than to adorn it with those gaudy and romantic colours in which it is commonly depicted. She wishes to convince them, that it is but seldom that they will be called forth to perform high acts of heroic excellence, but that they will be daily required to exert those humble duties and social virtues, wherein the chief part of our merit and our happiness consists.

'Great and sudden reverses of fortune are not frequent; yet little disappointments hourly occur, which fall with the greatest severity on those, whose amiable, though dangerous enthusiasm, induces them to expect too much, and to feel too severely.

'To counteract the evils incident to the romantic conclusions which youth are apt to form; to place the maternal character in a dignified and pleasing point of view, and to secure happiness, by removing those capricious desires which undermine content, is the chief design of the author.'

It is but justice to add, that her fancy has by no means misled her judgment in the execution of this task.

Mental Improvement for a Young Lady, on her Entrance into the World, addressed to a favourite Niece. 12mo. 3s. Lane. 1793.

This is the maudlin production of some old maiden aunt, who writes much, as she might be expected to talk, whilst under the operation of a dose of ratafie. She says, indeed, and very truly, that her 'writings were never *shackled* with grammatical rules, or the fetters of *deep erudition*.' Perhaps the following passages, among many others of an equal excellence, will go some way to prove this. Commending her niece, for what she calls her '*charming* spirit's, the old lady says,

'May they never be depressed, except from those generous *feelings* of the soul which grieve to *behold* those wounds they cannot administer the balm of comfort into: but when the scene is all gaiety and brightness around you, enjoy it. Why should youth be serious? The time will come, you must be so; it will be both proper and becoming.—When I see a young person serious without cause, I immediately set her down, in my opinion, as either pondering something unamiable—not to say bad—or something she has committed which she is afraid should be discovered.'

In another place miss is desired to remember that

'Villifying *expressions* ought never to enter a female's *thoughts*, much less escape her lips. I never even would use myself, if I were you, to utter the expression of, "He is a shocking fellow;" and yet I have heard some ladies, who are reckoned women of good breeding, who have called a man a *scoundrel*, a *rascal*, and a woman a *wile buffey*!

O la! O lack a day!—

MISCELLANEOUS.

Crestomatheia; or, a Collection of Morality and Sentiment: extracted from a Variety of Authors. By T. Foster. 8vo. 2s. 6d. Robinsons. 1793.

Many are the mistakes which these hard names occasion to plain honest men.—How difficult to distinguish with technical accuracy the Eidouranion from the Eidophusicon! How often has it been asked by unlettered simplicity, what is the Panorama? And how often has lettered importance been gratified in answering the question. The name before us not being equally harmonious with the Panorama, is not so easily retained, for our errand-boy, whom we sent to our bookseller for the treatise in question, returned for answer with a grin, that there was no such person as *Crusty Mathew* in the shop, or they should certainly have sent him. Be not alarmed, however, gentle reader, at this shew of learning in the title-page.—*Crestomatheia* (best instruction) is a commonplace book of moral sentiments in verse and prose, ranged alphabetically

betically under their different heads, and collected, the author tells us, to sooth the hours of lassitude which he experienced in a distant and unhealthy climate. The amusement was certainly an innocent and even elegant one; and if there are any who think that the flowers thus gathered from various writers appear to more advantage in the compiler's arrangement, *than glowing in their native bed*, to the thoughts themselves they can certainly have no objection, since they are such as they have already admired in the works of Addison, Johnson, Pope, and Shakspeare. This is an easy method, however, of making books. *We* are in some sort compilers also; but we cannot help envying the employment of this maker of literary nosegays, who has nothing to do but to range through gardens and select sweets, while we are often condemned to wander over barren heath and prickly furze, and not seldom, after all our pains, are obliged to affront the noses of our readers with a bouquet of thistles, knot-grass, and field poppy.

Maxims of Gallantry, or the History of the Count de Verney. By G — e B — r. 8vo. 5s. Boards. Parsons. 1793.

This is a mingled cup of morality and wickedness, held to the lips of those youthful characters of this dissipated age, who will not fail to relish the *latter*. It is falsehood, hypocrisy, and lasciviousness, cloaked with the delusive coverings of fashion, elegance, and false honour. It contains the deleterious doctrines of Chesterfield *infernalised*, if we may be allowed the expression, and reduced to a system still more disgraceful to morals. Our readers will be aware of the completion of this work, by the following passages, which form a part of the Introduction.

‘ Gallantry is natural and necessary to young minds; its indulgencies are the preservation of virtue, honour, and *les mœurs*: those who are destitute of it are the subjects of low, sensual passions and depraved ideas.

‘ The pleasures of gallantry may be followed without injuring the morals: it is not a general love for women that is dangerous—it is the abuse of that love.

‘ The principle of gallantry is honour, which, when not applied to illicit amour, it preserves through all the pleasures of intrigue.

‘ The dissatisfaction alone attending an illicit amour, is sufficient to deter any sensible mind from the pursuit, and even exceeds the danger; our virtue, interest, and happiness, are all engaged against us at the same time.

‘ The best way to destroy an inclination for illicit amour in the moment, is not only to oppose to it our respect for virtue and honour, but the recollection that we may indulge all the pleasures of intrigue without injuring the peace of others, or hurting our own feelings; there are *hundreds of women the fair subjects of gallantry.*’

In

In return for the pleasure which his work has afforded us, we should be much delighted to see the ears of this moral philosopher nailed to the pillory, and his book burnt by the hangman.

Pleasing Melancholy, or a Walk among the Tombs in a Country Church Yard, in the stile and manner of Hervey's Meditations; to which are added, Epitaphs, Elegies, and Inscriptions, in Prose and Verse. 8vo. 3s. Chapman and Co. 1793.

It is 'melancholy,' but by no means 'pleasing' to us, to perform the duties of criticism towards those writers who merit its severity. But the truth must be told. This volume consists of detached essays and extracts, which are quaint and superstitious in no small degree; and they only serve to introduce about 150 lamentable pages, collected from the grave-stones in country church yards. Among a large quantity of trash, this part of the publication contains Mr. Hawkesworth's epitaph on his wife, which we think the most perfect model of this species of composition, and one of the most finished pieces of poetry in the English language.

* *On the Death of Mrs. Hawkesworth; by her Husband.*

' Whoe'er, like me, with boding anguish brings,
His heart's whole treasure to fair Bristol's springs;
Whoe'er, like me, to sooth disease and pain
Shall pour these salutary streams in vain;
Condemn'd, like me, to hear the faint reply,
To mark the flushing cheek, the sinking eye,
From the chill brow to wipe the damps of death,
And watch with dumb despair each short'ning breath;
If chance direct him to this artless line,
Let the sad mourner know his pangs were mine.
Ordain'd to lose the partner of my breast,
Whose beauty warm'd me, and whose virtue blest;
Form'd every tie that binds the soul to prove
Her duty friendship, and that friendship love.
But yet, rememb'ring that the parting sigh
Ordain'd the just to slumber—not to die;
The falling tear I check'd, I kiss'd the rod,
And not to earth resigned her—but to God.'

Lucifer and Mammon, an historical Sketch of the last and present Century; with Characters, Anecdotes, &c. 12mo. 3s. Symonds. 1793.

* Though the tide, says this author in his Preface, in many parts of the following pages, may seem to run strongly in favour of monarchy, and which I freely confess, I think the best of all forms

forms of government, yet I would wish to be understood, to mean limited monarchy. If the original principles of the whigs were (as I apprehend) that liberty was the birth-right of every man, and that kings holding the sceptre for the good of the whole, could not have a divine right to become tyrants, or subvert the constitution they had sworn to protect. If it was their design to oppose such inordinate power in any part, as might endanger the general system, I consider those principles as long since carried into effect, and that the mutual dependence, the three branches of the legislature have upon each other, produce the happiness this kingdom so eminently enjoys; and if it is the wish of the whigs of the present day, that our domestic peace may long continue, I heartily profess myself a whig.

In this our readers may perceive the motives of the present publication, which may probably be good ones; but here our commendation must end, for the performance itself is a miserable farrago of history, fable, morality, politics and allegory, all jumbled together into a most unintelligible olio: to say nothing of the grammatical deficiencies, which occur in many instances, and such kind of phraseology as the following:

‘Again, (for against) such subtle and dangerous men alone, have I carried on my attack; but while I profess the tenderest regard for the scruples of the conscientious and inoffensive of that party, I shall always be ready to reprobate those political dissenters, who endeavour to impede, or wish to overturn a government, under which they in common with all other peaceable and loyal subjects, may enjoy the most ample toleration in matters of religion, the greatest security of person and property, and all the advantages of well regulated liberty.’

A Mythological, Etymological, and Historical Dictionary; extracted from the Analysis of Ancient Mythology. By W. Holwell, B. D. 8vo. 6s. Boards. Dilly. 1793.

Those who are desirous of gaining an insight into sacred and prophane history, and to whom the purchase of Mr. Bryant’s *Analysis of ancient Mythology*, in three quarto volumes, is unattainable, will think themselves obliged to Mr. Holwell, for the pains he has taken in this abridgment, which also includes some extracts from the same writer’s *Observations on the ancient History of Egypt*. The form of a dictionary, into which the work is here brought, must also render it additionally convenient for beginners. Of the manner in which it is executed, we find nothing to discommend, except, perhaps, a few repetitions which have inadvertantly escaped the compiler.



A P P E N D I X

TO THE

N I N T H V O L U M E

O F T H E

N E W A R R A N G E M E N T

O F T H E

C R I T I C A L R E V I E W.

F O R E I G N A R T I C L E S.

Voyage dans les Departemens de la France, par une Société d'Artistes, et Gens-de-Lettres. Enrichi de Tableaux Geographiques, et d'Estampes.

A Tour through the Departments of France, by a Society of Artists and Literary Men; enriched with Maps and Prints. in 4to Numbers. Paris. 1792,—3.

THIS interesting work having proceeded to a considerable extent, we shall give our readers some account of it. The intention of the authors is to present a just idea of the geography of France, after its division into departments; to describe in new and philosophical colours the works of nature and art, the *costume* of the inhabitants, and the effects of the revolution. A general map of France is prefixed, and to the description of each department a particular map of it is added: the prints are elegant, and chiefly present views, and delineations of *costume*.

But the ideas entertained by our authors, concerning the effects of the revolution, are no doubt exaggerated; and the picturesque and energetic style of the work rather displays enthusiasm than eloquence.

The new division of France, as our authors observe, is not free from geographical defects: the population they estimate at more than twenty-seven millions.

The first Number contains the department of Paris. Our authors observe the general defects of that city, and praise the new and simple modes of dress, which have succeeded the tasteless magnificence of former times. The public buildings are briefly described: the smaller theatres are that of the *Marais*, constructed in the Gothic style, like a cathedral; that of *Moliere*, small, but pretty; that of *Louvois*, noble in its internal aspect; that of the *Vaudville* at the *Panthcon*; that of *Mademoiselle Montanfier* * and *M. Neuville*, at the *Palais Royal*, much frequented on account of the various talents there displayed.

‘The season approaches in which the beauty of the year will diminish the crouds which visit the theatres in winter, to people the delicious promenades in the environs of Paris. The wood of *Boulogne* is one of the most frequented. Three days of the Holy Week are fashionable for visits to this wood; an epoch oddly chosen, since it happens rarely that it is then clothed in the garniture of spring. Ridiculous things have often an origin yet more ridiculous. A brother *Richard*, a cordelier, the most famous preacher of his time, newly returned from the Holy Land, took it into his head to sermonize against luxury in the little church of *Long Champ*. He thundered damnation, from five in the morning till eleven o’clock at night. All Paris ran to be damned. The fanaticism was carried so far, that, in hearing one of his sermons, the good Parisians lighted fire, and delivered to the flames furniture, jewels, ornaments, in short, all that the pious preacher had proscribed. Such were the first motives of the promenades to *Long Champ*: and the holy *Richard* little expected that, in declaiming against luxury, he should establish its festival.’

‘*St. Denis* deserves a little more attention. Legendary tales, and the sepulchres of kings, have thrown lustre on the town, and on the saint. Little chapels, built at certain intervals of the road between Paris and *St. Denis*, have for a long time supported an idle superstition. At these spots it is said the saint, when carrying his head in his hands, rested to recruit his strength. The truth is, that they mark the places where *Philip the Bold* and his brothers stopped, while carrying to *St. Denis* the ashes of their father *St. Louis*.

‘The philosopher is pleased, amidst the vast solitude, with that eloquent silence which prevails among the tombs of kings. What a distance from the pride of the throne to the humility of the coffin! I plant my feet on the remains of him who trampled on the universe.

* Not *Montanfier*, as in some journals.

‘In spite of the involuntary shade, which the presence of so many famous dead spreads over the mind, it is impossible to avoid smiling at a devil, clothed in a monk’s hood, engraven on the tomb of Dagobert, and endeavouring, by means of that mask, to seduce the king. The artist had grotesque ideas; on the same tomb is another devil with a fat face — guess where.’

The soil of this department is in general sandy, but rendered fertile by art. Too much land has been taken from agriculture for the purposes of ornament.

The second Number contains the department of the Seine and Oise. The productions of this department are chiefly consumed at Paris: the manners and *costume* are the same with those of the capital. Our authors observe; that manufacturers, and the servants of great families, which exchange in summer the luxury of the metropolis for the pleasures of the country, spread corruption among the peasantry. These ideas seem to us to partake of pastoral poetry, and the eccentricities of J. J. Rousseau; for the peasantry of all ages and countries appear to have maintained a character of envy and malignity, which education and civilization tend to eradicate.

A satyrical but just account of Versailles is given; and followed by some interesting anecdotes.

The department of the Oise occupies the third Number. This province was anciently a part of Picardy; and the inhabitants have the warmth and sincerity of Picards. The men are more handsome than the women. ‘A general remark is, that where the men are less robust, the women are more elegant. The reason is, that in every climate the two sexes are subject to a similar developement of form. Hence, where delicacy lends graces to the woman, the opposite sex loses its grandeur and strength; while, on the contrary, where the man is possessed of all his nervous majesty, the woman loses elegance by the robustness of her form.’ The habits of the women, bound in tight stays, which divide them into halves, like spiders, are in this department very disgusting. In some parts of England, we believe, it is yet fashionable to estimate the elegance of a woman’s shape by the smallness of her waist; an error which, contradicting the laws of nature, has spread disease and death among the sex. How different the Greek and Roman statues, in which the zone is bound under the breasts, and leaves to nature and health the elegant freedom of the form!

Ermenonville, and the tomb of Rousseau, present to our authors a fair occasion for a panegyric on that fantastical writer, the apostle of the modern French, and the author of their detestable infidelity. His paradoxical thesis, in which he prefers

vage to civilised society, has been attended with most pernicious consequences; and we wonder that no able writer has arisen to refute his superficial essay, written by a man confessedly ignorant, as his *Confessions* shew, of ancient and modern history, and of all the proper materials for such a composition.

Number IV. presents the department of the Lower Seine; a province of eminent industry and opulence. The Norman villages are arranged in a remarkable manner; 'The houses are not contiguous, they are all detached; and commonly situated in the midst of a court, more or less large, surrounded on the four sides by a sort of earthen rampart, planted with tall elms or beeches. The interior area is planted with apple-trees; and each court has two doors, one to the fields, the other to the street of the village. This street, as you perceive, is not formed by the houses, but by the earthen ramparts. So that every village, especially those situated at a distance from the towns, presents rather the aspect of a wood than of an inhabited place; and is hardly to be discerned at a distance, except by the spires just emerging over the trees.' Our learned readers will recollect the antiquity of the *curtis*; and the descriptions of the German villages by Tacitus and Herodian.

Number V. contains the department of the Somme. The soil is less fertile than that of the Lower Seine, and the agriculture far from being carried to perfection; the fewness of the villages and farms, and the immensity of the fields, causing the labourers to lose much time in journeying backwards and forwards. The account of the mode of smuggling, carried on by dogs, who knew and shunned the excise-officers, and displayed many other specimens of great sagacity, is a valuable addition to the natural history of that animal.

Number VI. Department of the Pas-de-Calais, or Strait of Calais. Agriculture and manufactures spread opulence over this province; and it has the singularity of yielding coals, an uncommon article in France. The villages correspond to the landscapes of Teniers. Near St. Omer there are some floating islands.

Number VII. Department of the North. Cambray is the chief city of this fertile department. 'The interior parts of Cambray are agreeable; but want regularity. The squares and the streets are extensive; but without ornament or taste. The houses stand in the Spanish direction, that is, the gables front the street, and resemble castles of cards.' In this diocese, by a strange vicissitude of virtue and vice, Dubois succeeded Fenelon! Virtue died poor: vice worth two millions of livres! Yet Dubois was despised even by the vicious Orleans, his patron; who, upon the cardinal's having under-
gone

gone a chirurgical operation in hot weather, said, 'J'espere que ce tems la fera partir mon drole.' The roads of this province are peculiarly grand. Valenciennes is strong, and though ill-built, has some handsome squares. Condé is only a fortified village. Lille, founded in the eleventh century, is a majestic and commercial city; but frequently subject, from its situation, to all the horrors of war. Dunkirk, since famous, only dates from the twelfth century.

Number VIII. Department of the Aisne. This province chiefly produces culinary herbs, which are consumed by Paris.

Number IX. Department of Ardennes; so called from the forest, celebrated in romances of chivalry, which anciently extended to Tournay and Rheims; but now commences beyond Sedan. Iron, marble, leather, form the principal productions of this department. Givet is remarkable for female beauty. Bouillon, a village at the foot of a precipice, surmounted by a castle, is celebrated as giving a title to Godfrey, the conqueror of Jerusalem, who inherited it from his mother St. Ida. The town and duchy formerly belonged to the house of La Tour d'Auvergne. It was lately the seat of an elegant printing-press, since dispersed.

Number X. Department of the Meuse. This division produces a little of every thing; wine, linen, corn, cattle, and oleaginous grains. The iron mines are numerous, and the forges of Gandrecour, and other places, are eminent. Basle-Duc is the chief town; and rises like an amphitheatre on a hill, watered by the Arney, a small river which descends from Champagne. Cammercy is a pretty town, and has a castle, formerly inhabited by cardinal de Retz.

Number XI. Department of the Moselle. Many remains of Roman magnificence are here to be found. Metz, the chief town, is very ancient, and Tacitus mentions it not as the subject, but as the ally, of Rome. In modern times Charles V. led one hundred thousand men against it; but was forced to raise the siege, after it had lasted sixty-five days. Thionville is an ancient and handsome town. The territory of this department is in general fertile. Corn, wine, brandy, cloths, earthen ware, form its chief articles.

Number XII. Department of the Meurthe. This province abounds with charming views. Nanci, in the bosom of an immense plain, presents a picturesque object. The Meurthe, rolling over its flinty bed, washes the walls of that city. The new town is singularly magnificent; and the squares and streets are spacious and majestic. But the *Carriere* attracts particular notice, being a kind of street shaded with an alley of trees, adorned with edifices of uniform architecture, opening with a

triumphal arch, and terminated by the governor's house. On the sides two colonnades open, the one towards the old town, and the other to a delicious public walk.

This department is generally fertile. The salt-pits of Dieuse, Vic, and other places, are celebrated. Iron mines are also found. But agriculture makes a slow progress, the peasants being too much attached to their ancient customs.

Number XIII. Department of the Vosges. This name was formerly given to an immense forest, which separated Austrasia from Burgundy, and which no longer exists; but the mountains have retained the appellation. Cattle, cheese, linen, are its chief productions. The wild cherry, whose fruit fermented yields that excellent liquor called kirschwasser, and the pine, cover the hills. Espinal, a small town at the foot of the Vosges, on the Moselle, is the head of the department: few of its inhabitants are rich, and in consequence few are poor. Miracourt is chiefly inhabited by makers of violins. Plombieres is distinguished by its medicinal fountains, and by the residence of the family of Valdajoux, physicians from father to son for many generations. 'Their cures are often as odd, as their disinterestedness is uncommon. I once saw brought to their house a man, who had by a fall so much distorted his neck, that his head hung to one side in a most uneasy position. One of the Valdajoux examined the state of the patient for a long time, and being at length convinced of the nature of the distortion, he placed him in an armed chair, and fixed a huge folio on the side of his head. I could not imagine to what this preparation tended, when I saw the Valdajoux mount a chair behind the patient, who little suspected what was to follow. My hair stood on end when I perceived the physician take a weighty club, and strike a firm stroke on the folio. I thought the patient would be pounded to dust. Not at all; the stroke excited a salutary commotion: and when the folio was removed, we beheld with admiration, that the head had resumed its proper position, while the patient had suffered no great pain. The cure was completed according to art; and, in a short time the man was very well.'

Number XIV. Department of the Lower Rhine. This province is one of the richest in France, producing corn of all kinds, wine, tobacco, mustard, cattle, and fish in abundance. Strasburg, the chief city, is one of the fairest in Europe. The environs are sprinkled with villas, and small houses of entertainment, after the Dutch fashion: and the public walks are numerous and inviting. The interior of the city is disfigured by the gavel's being turned to the street, and by the pointed roofs, common in Germany.

Number

Number XV. Department of the Upper Rhine. The fertility of this division vies with the preceding. In general, the inhabitants of ancient Alsace have much of the German form and manners. Their hair is commonly fair, their complexion clear, and animated. They are inclined to fanaticism, and little favourable to the new French system. Drunkenness is their favourite vice; dancing their chief amusement. In the summer their dances are gay and pleasing; but in winter the *stuben*, or store-rooms, where they assemble for this exercise, are most disgusting. The spectators drink and smoke; and the clamour and filth of the scene are not to be described. Colmar, the chief town, is small, but agreeable. The wines of Turkeim are celebrated; but more pleasant to the German taste than to the French. The general quality of the wines of the Rhine is cold: they are consequently heavy, and almost all have a taste of sulphur, and a kind of acidity, disagreeable to a people accustomed to the warmth and delicious perfume of the wines of Burgundy and Bourdeaux.

Number XVI. Department of the Upper Saone. This formed a part of the kingdom of Burgundy; and abounds in grain, wine, horses, cattle, quarries of marble and alabaster, mines of iron, copper, and lead. Springs of salt, and of mineral water, are also found.

The neighbourhood of Jura, one of the highest mountains in Europe, renders the winters extremely cold. Vesoul, near the river Durgeon, is the chief town. The ruins of the baths of Lusneil, attest its splendour under the Romans.

Scy-sur-Saone is famous on account of the magnificent castle, formerly possessed by the family of Beaufremont. The last of that name was an abbé of singular manners. Though of infinite pride, he affected to dress in the plainest manner; and his pride was gratified by the sudden disclosure of his name.

The abbé Beaufremont, although always followed by numerous servants, stately horses, and brilliant carriages, loved, in his odd way, to steal often from the lustre which attended him. One day, in a journey towards Lorraine, dressed almost like a country curate, with his cassock trussed up, coarse worsted stockings, and thick shoes, with a large staff in his hand, he had got two or three hours journey before his attendants. He arrives at an inn, enters the kitchen, where his appearance occasioned no great sensation. In an upper room, four officers, petit maitres, belonging to the regiment Du Roi, were prattling to the servant maids, in waiting for their dinner, which occupied and almost distracted the landlady. The abbé Beaufremont inquires if there be any one in the inn with whom he may dine. The landlady, looking at him over her

shoulder, answers, that there are only four gentlemen in the house; but if he will wait a little some carriers were expected, with whom he may sit at table. Beaufremont, who saw an adventure in his style, desires a maid to request permission from the officers to admit him to their mess. The maid goes up, describes the personage; the officers, wishing to divert themselves at the expence of so odd an inmate, consent. Beaufremont appears, is taken for a country curate, or a village school-master; and is received with epigrams and false compliments. The malicious abbé prolongs the mistake by an assumed simplicity. They sit down to table, the worst pieces are put on his plate: his niece is spoken of; he is rallied on his connection with his servant maid: in short, he is treated with every impertinence in which such fops abound. His patience, and the wine, encrease their petulance. The desert comes in. The abbé's nose, was a little long, and receives many a fillip. At length he hears a noise in the yard: his equipage has arrived. He steps down on some pretext, and returns with three pair of laqueys, each armed with a cudgel. Treat these gentlemen with a dance, in reward for the fillips given to my nose. Our petits maitres exclaim warmly, but are completely well cudgelled; and the execution being over, the abbé says to them laughing, step down gentlemen, and pay your reckoning; and you may boast to your friends that you have dined with the abbé Beaufremont.

Autsey is celebrated for the history of the unfortunate Gabrielle de Vergi. The respect paid to old age by the people of this department deserves great applause.

Number XVII. Department of Doubs. Besançon, the chief town, is very ancient; and ruins confirm the description given by Cæsar of its former situation. The province is fertile; and its cattle are a particular source of its riches. In the quarries around Besançon stones of singular forms are found; and the black marble is highly esteemed. The grotts of Aufferel are very curious; but it is a fable that they produce ice in summer: sparry incrustations seem to have been its origin. The chief grot is about 150 feet long, by 80 wide. Those of St. Peter, near Maestricht, not a little resemble them. There are others at Ornans. Pontarlier presents the chief passage into Switzerland. Near Joux is a singular fountain, which flows in swelling tides as the sun ascends to the zenith; and gradually sinks as he declines.

Number XVIII. Department of Jura. The memoir of Voltaire, in favour of the inhabitants of Jura, confers on him more lasting honour than any of his works; and happy had it been if he had always dedicated his talents to the service of humanity.

humanity. Lons-le-Saunier is the chief town, and is celebrated by the wines of Arbois and Poligni, and by its numerous manufactures. The inhabitants are intelligent and polite, and lovers of the arts. The territory between Dole and Salins abounds with Roman antiquities. Yet the latter is unknown to the Roman writers, if it be not the *Salinæ*, mentioned by Ammianus Marcellinus, as the occasion of a bloody war between the Burgundians and the Alemanni. The building, erected in the heart of the town, over the salt-wells, rather resembles a fortress than a manufacture, in the surprising height and thickness of the walls.

Four reservoirs, of which three contain together about 25,000 *muids* of water, the fourth alone about 15,000, are in the inside of this vast edifice; in the midst of which is a handsome square, ornamented with two fountains, where the wood to heat the chaldrons is piled. Around are the buildings destined for the different processes; to dry the salt, to press it, to make the hogsheds, to form the iron work, to make or mend the chaldrons, &c.

But nothing is more interesting to the curiosity of the traveller than the subterraneous vaults of this vast edifice. Their depth, their length, of near a hundred fathoms; by ten broad, the boldness of the arches, all astonish and surprize when one pervades them. An involuntary terror seizes your senses when you descend into this abyss. The thick and eternal darkness, hardly pierced by the light of the flambeaux which guide you; the fetid vapour which the heat of the chaldrons exhales; the distant noise of water-falls; the funereal groans of the pumps and wheels; and sometimes even the immensity of the silence, convey to the mind ideas of a melancholy before unknown.

Number XIX. Will contain the department of Mont Blanc, a part of Savoy, of which the possession is dubious.

Number XX. Department of the Ain. This division comprises the districts formerly denominated Bresse, Bugey, Gex, Dombes. Pasturage constitutes its chief opulence. The air proceeding from the lakes is unhealthy, but the people are tall, elegant, and robust. Bourg-en-Bresse, the chief town, is handsome, and situated on the ascent of agreeable hills. Nantua, though in a dull and unfertile situation, is animated by its manufactures. Near Gex is the pass of La Cluse, formed by the Jura rising to an enormous peak, and the Rhine running at the bottom of a precipice on the other hand. By Voltaire's attention, Ferney has arisen from a village to a handsome town.

Number XXI. Department of the Saone and the Loire. This is one of the richest of France, producing delicious wines, corn,

corn, iron, coals. Autun is of celebrated antiquity : and a print of the ruins of the temple of Janus decorates this Number. The rest of this department is peculiarly interesting, as it constantly presents fine landscapes, careful agriculture, and the easy life of the inhabitants.

Number XXII. Department of the Cote-d'Or. This is a portion of Burgundy, and receives its name from a district famous for its wines. Dijon is the chief town. Chatillon is near the source of the Seine ; and Mautbar is celebrated as the residence of Buffon. Some ruins in the village of Nolay are engraven. This department has furnished many eminent writers.

Number XXIII. Department of the Upper Marne. A part of Champagne, or Campania, so called from its champaign fields, exuberant in grain. The goodness of the people of this province, and their reputed simplicity under a debauched monarchy, is mentioned with high honour by our republican authors. The cutlery of Langres is much esteemed.

Number XXIV. Department of the Marne. The vineyards of Ai and Epernay are famous, though the wine is less balsamic than that of the Cote d'Or, and less smooth and oily than those of Gironde. Chalons is ill built, and the streets narrow. Sainte Menchould abounds in iron, and its neighbourhood to the forest of Argonne renders the manufacture convenient. In turning towards Vitri is the field of battle, where Kellerman, by a cannonade of fifteen hours, stopped the army of the duke of Brunswick on its march to Paris. Rheims has a magnificent public walk, called the *Cours*. In the church of St. Nicaise is a pillar which moves at the ringing of a particular bell, by an architectural contrivance.

Number XXV. Department of the Aube. Also a part of Champagne. Linens of various kinds, vellum, Turkey leather, &c. are the chief manufactures. Troyes, an ancient and celebrated town, is entirely built with wood, there being no stone quarries in the neighbourhood : the upper stories of the houses gradually project, so as to darken the streets. Even the Guildhall is a piece of mean architecture. The Paraclet, famous for the tombs of Abelard and Eloisa, is near Nogent-sur-Seine : that of the latter is only a sepulchral stone ; and is yet often watered with tears. 'The painter, after whose designs these tombs are engraven, was a witness of such a scene. He was drawing in the church. Every day a nun came and visited the tomb of Eloisa ; her faltering knees hardly supported a frame worn out with sorrow. She dropped on the tomb, her languishing head leaned on the marble ; and her tears wet the stones, and discoloured her forehead. She passed

hours and days in this devotion. The painter long respected her merit: at length he asked the cause of these precious tears. Is not this, she answered, the tomb of Eloisa? She loved much! No further explanation followed. She died soon after, and no one knew her secret. During twenty years she had visited the tomb every day.'

Number XXVI. Department of the Yonne. Auxerre is the chief town; though Sens can boast of superior antiquity, and has many remains of Roman splendor. In the library of its chapter is the noted MS. containing the office of the *Fête des Foux*. The grottos of Auxy appear to be ancient quarries. Avallon stands on a rock of pure granite: and the landscape around is exquisite. Auxerre has hardly any trade, except in wines. Tonnerre, acquired by the celebrated Louvois, became the inheritance of the Courtenvaux. There were two men of the name of Louvois, both remarkable. 'The minister was a bad man; but his successor was worse. His depravity was so consummate, that no man would have smiled upon him, nor any woman have permitted him to smile upon her. Among many of his knaveries, there is one specimen. He was in want of money. Courtenvaux, his uncle, and to whom he was reputed heir, was rich. He went and announced his death to a rich man, and desired the loan of thirty thousand franks, on pretext of the expence of a mourning, fit for a man of his rank. The sum was promised, but a delay of two hours was required. As Louvois justly estimated his own character, he did not doubt but the delay was intended to discover if he spoke truth: and running to his hotel, Rue de Richelieu, he sent out his Swiss on some pretext, went into the porter's lodge, and put on his livery and coat, and patiently waited till the two hours were expired. The cunning rogue had his design; he foresaw that the lender would send for intelligence, so all who came to enquire for M. Courtenvaux were dismissed with these words, He died at a quarter after two. The clock strikes: he runs to his man: the trick had succeeded. The money was told down: and next morning it was known that M. Courtenvaux was convalescent. But what added a sting to the trick was, that Louvois knew that his uncle had disinherited him; and he was thus certain that he never could repay the money.'

Of the eighty-three departments, we have already extracted more than a quarter, and shall occasionally continue our account of the remainder. Our readers will perceive that this is an interesting work, replete with instruction and amusement.

Instructions & Observations sur les Maladies des Animaux Domestiques, avec les Moyens de les guerir, de les preserver, de les conserver en Santé; de les multiplier, de les elever avec Advantage, &c. Par M. M. Chabert, Flandrin, & Huzard. Large 8vo. Paris.

Instructions and Observations on the Diseases of domestic Animals, with the Means of curing, preserving, multiplying, and rearing them with Advantage, &c.

IT is but within a short time, that the veterinary art has received the sanction of public encouragement in this kingdom. Our most useful animals have been left to the care of ignorant rustics, whose chief knowledge consisted in the indiscriminate application of traditionary receipts, in the vague accounts of pretended experience, or the more uncertain suggestions of a fancied theory. La Fosse, and a few French authors, were the only rational guides of our farriers; but the transcripts from them were few, and the application not always faithful. We cannot greatly commend the present system: the names in the title-page are those of the compilers only, and the world is said to be indebted to some practical veterinarians for the present system. As it wants therefore authority, its value must be appreciated by the substance of the work.—These authors also inform us, that they mean to publish separately a course of practical operations, on which they have been some time employed, and have already procured engravings of the plates.

We need not give any particular account of the authors' analysis of Veterinary Works, nor the History of the Veterinary Schools of Paris. M. Chabert seems to have been appointed, with peculiar credit, to succeed the celebrated M. Bourgelat. The Veterinary Jurisprudence, which follows the History, contains an extract from a decree of the constituent assembly concerning patents, the manner of proceeding before referees, an arret respecting the method of preventing infection from animals dying of infectious diseases, &c.

In the second part are comprised the description and treatment of epizootic and particular diseases. The authors treat of bleeding; and, after the general remarks, they speak particularly of the methods of operating in different animals. The following observations we think are correct and judicious:

'It may be said that, as the evacuation or the diminution of the quantity of the blood is the sole effect to be expected from bleeding, it is useless to be exact from what vessel it is drawn; and this theory will always lead the operator to prefer the vein which, from its bulk, contains, in a given space, the greater quantity of fluid. We agree in general to this doctrine, and consequently, in horses, the jugular is usually preferred. Yet

we

we are not so much attached to our system, as to reject the facts which experience has established. We have found that opening the vena saphæna often produces a great relaxation in the lower belly. This relaxation, however produced, has a very considerable effect on the head of the animal, and the belly being less or more exposed to irritation, greatly relieves or oppresses this part. Experience has also sometimes shown that, when any viscus is overcharged with blood, an evacuation from the neighbourhood relieves it much more than a discharge at a distance, particularly in vertigo, in inflammations of the larynx and the gullet; nor is this peculiar to brutes, for it is daily observed, that a bleeding at the nose best relieves the head. We should not therefore reject facts which seem to oppose our theory, and we advise the practitioner to attend to them carefully, so as to draw from them such practical rules as may be in future useful.

The second section in this part is 'on indigestion in ruminating animals.' The authors first offer some considerations on the different state of animals as domesticated or wild. The customs, which we enforce in the former state, are often the predisposing causes of such indigestions, but there are some others, and particularly many plants, which they accidentally eat. These plants he enumerates, and, among the causes, he places dry fodder. Five species of this complaint are described, '1. Mephitic simple meteorismus. 2. Mephitic complicated meteorismus. 3. Putrid simple indigestion. 4. Putrid indigestion, accompanied with a hardness of the belly. 5. Indigestion produced by an irritation on the primæ viæ.' These different species are accurately distinguished, so as to enable the practitioner to apply the proper remedies, and the appearances on dissection pointed out. The authors next mention the methods of avoiding these diseases, the chief of which consists in not allowing them to feed so copiously without a proper interval for rumination. This precaution is essential for some kinds of diets; though useless, when the food is stimulant, too nutritious, or hurtful by its mechanical properties. The puncture has been for some time employed: but, in complicated cases, is not alone sufficient: it is necessary therefore to have recourse to other remedies; but for these we must refer to the work.

The subject of the third section is a spasmodic and inflammatory disease of every part of the body. 'The viscera, that contain red blood, are more or less affected, as well as the glands, the muscles, the tendinous aponeuroses, the membranes, and the nerves. The inflammation is general; the animal pines and soon dies. This disease is more frequent in the horse than in the mule or ass.'—It is the consequence of increased action, either continued, or suddenly suspended. The treatment varies according to the kind or the degree.

The last section of this part relates to the indisposition of cows, which leads them to gnaw every thing they meet with. It is easy to see that it is often owing to acids, to worms, or other foreign matter; but it is sometimes owing to irritation, and is then a primary disease, often fatal.

The first section of the third part is a memoir on horses and mules in the French colonies, by M. Morveau de St. Mary. This curious memoir, among other facts in natural history, contains the following:

‘It has been long supposed that the mule was barren; but the contrary is proved by numerous facts, though they are rare, and the production of the mule is neither so strong, nor so long lived as its parents. St. Domingo has afforded three examples of fruitful mules. The first produced a foal in October 1771, at the habitation of M. Verron, at Terreins rouges, which lived till June 1776. The second foaled at La Petite Anse, the plantation of M. Noord, in 1774; but the young animal died soon. This fact was certified by the officers on the establishment of Cape Francois, who examined the circumstance on the spot. The third event happened in 1788, at La Grande Riviere, the habitation of M. Gouvion.—I have seen the certificate and the foetus in the cabinet of the Society of Arts and Sciences of Cape Francois, to which they were sent.’ We have selected these facts on account of a remarkable circumstance we mentioned some years since, in reviewing the late Mr. Hunter’s (unfortunately for the cause of science we must say the *late*) Paper on the Free Martin. The female twin of a cow, when the twins are of each sex, is usually barren: Mr. Hunter found it an hermaphrodite; but we had heard that a free martin, the female twin, had produced a calf, while in the possession of a Mr. Brock in North Tawton, near Barnstaple. We mentioned the observation, with a desire of being particularly informed of the circumstances, and some time afterwards received a confirmation of it from a very respectable correspondent in that neighbourhood, who procured the information from Mrs. Brock. This fact, joined with those of M. St. Mary, shows that nature, anxious for the continuation of a species, sometimes deviates even from her exceptions. In the case of the mule we see her, however, equally anxious to avoid confusion; for, if the mule is ever pregnant, her offspring is not likely to be so.

The second article contains ‘observations and experiments on the poisonous and even fatal effects of the *ranunculus arvensis*,’ by M. Brugnone. This plant is very frequent among corn. The seeds fixed on the same receptacle, generally about eight, are pointed at the end. In Piedmont, these plants are the earliest in their appearance in such grounds as have been manured,

manured, but not sown, the preceding autumn. The stalk appears early, and the radical leaves are large, before any other plant appears. At length it branches, and rises to the height of half a foot, or even a foot. It flowers and produces its seed in May, which falls in the month of June. The plant then withers, and we may seek in vain for its stalks among the sheaves of corn, which were full of it before. This species of *ranunculus* is greedily devoured by sheep, horses, and oxen. The sheep, if they eat it in large quantities, often die suddenly; but, if they do not, they become torpid, neither eat nor ruminate, foam at the mouth and nose, and sometimes vomit: in some instances, the flanks heave, and the belly seems drawn. Just before death, the head hangs down, and convulsions come on. The event which occasioned this memoir, was the death of seven sheep in about two hours after having entered the fatal pasture. The appearances, on dissection, were erysipelatous spots on the internal surface of the stomach, and, in some places, gangrene. Oxen, who have eaten of the *ranunculus*, have colics of different degrees, tympanites, and vomiting. Vinegar is the remedy, and a very certain one. The plant is equally fatal to dogs.

The other articles in this part are ‘a case of madness in a mule, by M. Thoxel.—A case of epilepsy in a horse, by M. Depoufier.—An account of a disease which killed the fish in the river Dives, in the department of Calvados, by M. Adam.—A case of a complete luxation of the thigh-bone of a horse, by M. Louchard—A case of hydrophobia in a hog, by M. Gervi, after the infection had been received two years—Cases of symptomatic palsy, occurring in different horses, by M. Baudinbacker.—An abstract of a memoir, by M. Bohadsch, on the use of woad in the feeding of cattle.—A remedy for preventing and curing diseases of the blood, by M. Girouard, and a remedy against the diseases of dogs.’

The most interesting articles in the fourth part, are an account of a poem entitled ‘Agriculture,’ published at Paris in 1774.—An account of epizootic diseases, from the Swedish language of M. Baer.—A treatise on a stud of horses, by M. Brugnone, with the plan of the royal stud of Chivasso, its construction and pastures.—Observations on the diseases of animals, viz. the diseases of sheep, those arising to horses and oxen, from an improper construction of stalls and pens, with plans for the proper construction of stables, &c.—Instructions for shepherds and the proprietors of flocks.—These essays it is impossible, in our situation, to abridge. They contain much valuable information; but they contain some fancies, some errors, and a few directions not properly applicable to this island.

A Collection of Engravings from Antique Vases, the greater Part of Grecian Fabric; found in ancient Tombs in the Two Sicilies; but particularly in the Neighbourhood of Naples, in the Years 1789 and 1790; with the Remarks of the Proprietor, Sir William Hamilton, Envoy Extraordinary from his Britannic Majesty to the Court of Naples. Published by William Tischbein, Director of the Royal Academy of Painting. Folio, French and English, with 63 Plates. Naples. 1791.

THIS curious work is dedicated to the Antiquarian Society of London, in an Epistle addressed to Lord Leicester, the President; and is rather calculated to be useful to artists, than to please the eye of the amateur. The prints only present the outlines, copied with the greatest exactness, and without any embellishment. Sir William assures us, in the Introduction, that many of the designs have been repeated three or four times, by very skilful artists, before the editors were satisfied: and it may be said that there is no work of this kind, which has been superintended with such scrupulous care, so that the copy may be trusted as much as the original. Although these sort of monuments have hitherto only afforded occasion for antiquaries to shew their erudition, it is certain that artists may derive great advantage from them. The excavations near Naples afford sources of the true ancient taste, in all its purity, not only with regard to design and picturesque ideas; but, perhaps, even in respect to composition: for, not to speak of basso-relievo, and the few remains of ancient painting, statues can only be regarded as retouched figures, an assemblage of which constitute a picture. With the four basso-relievos in marble, of Portici and Herculaneum, these vases are the sole remains of ancient Greek design which have reached us.

There is no longer any doubt that these fine ancient vases, so long denominated Etruscan, are really Grecian; and if any Etruscan artists ever formed such pieces, it was only in imitation of the great masters of Greece. Indeed much ability was required even to make copies, considering the difficulty of conducting the pencil on clay, which drinks up and dries the colour in an instant. Sir William Hamilton forms the same idea of this kind of painting as Winkelmann has done. As to the vases painted with figures of barre colour, on a black ground, it is believed that the method was, to cover the place intended for the figures with cut paper, while the colour was applied to the ground; and that the shades were added afterwards with a pencil, dipt in the same colour a little diluted. A vase in Sir William's possession, in which the figures have no shades, may serve as a proof of this opinion.

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It is only since the publication of M. Hancarville's work, from the same cabinet, that the public curiosity has been attracted by this branch of antiquities: and it is now agreed that, instead of being Etruscan, these vases are, in fact, both of Greek invention and workmanship. The first step towards the destruction of the former prejudice on this subject, was a discovery in the neighbourhood of Capua, of a vase with a painted representation of the hunting of Antiphates, king of the Lestrigons, with a Greek inscription. It may be seen in the first volume of Hancarville's Collection. The work, the manner, the fables, on these vases, are all Greek. M. Paars, a landscape painter, has deposited in the British Museum antique fragments of terra cotta, which he brought from Athens, and which perfectly resemble the workmanship of these vases, called Etruscan. Were an excavation permitted among the tombs under the Acropolis at Athens, probably entire vases of this sort might be found. We are at least induced to believe so, from the relations of some English travellers, whom sir William Hamilton had desired to enquire if such vases were found in Greece. They wrote to him, in 1791, that they had seen at Athens, in the house of the French consul, vases of this kind, lately found in an antique tomb. They afterwards caused a tomb to be opened, in the isle of Melita, and they found among the bones some vases very well preserved, which are now in the possession of sir William Hamilton, and are allowed by connoisseurs to have a complete resemblance to those of Italy. The same travellers also attest that, in many parts of Greece, such vases are found in the possession of individuals: and some hope may be entertained of discovering those vases of Samos, mentioned by some ancient writers. The use of these utensils belongs only to the earliest ages, since in the time of Suetonius they were esteemed as antiques, if we may judge from what he says of some vases found at Capua, (Julius, c. 81.) Nor have any been found at Herculaneum, nor at Pompeii; what have reached us being reliques, inquired after with curiosity, even in the best times of the Roman empire; though the ancients were averse to violate tombs, where they are now found. It is probable that the latter internal wars of Greece abolished the manufacture: and the perfect preservation of these vases would be matter of wonder, were not terra cotta one of the most durable of materials.

Sir William Hamilton has been occupied with this class of antiquities for twenty-six years; and he has been himself present at the opening of many ancient tombs. Those, in which vases may be expected, are only to be found in the environs of Capua, Nola, and certain parts of Apulia and Sicily. The

tombs are placed as at Athens, near the walls of towns; and many are generally found in one spot, as belonging perhaps to one family. Sometimes they are constructed in two or three ranges above each other; but of no great depth, except where the soil has been raised by the eruptions of Vesuvius. They consist of rough stones, or bricks; and only afford room for the body, and five or six vases: but the tombs of the rich contain a greater number, and of superior size; sixty were lately found in one tomb. Neither inscriptions nor medals are found, a circumstance surprising where so much progress had been made in the arts: but silver and brass fibulæ, heads of lances, fragments of swords, rings, and belts, are not uncommon. It appears that the dead were interred in their clothes. Two eggs were also found in a faucer, probably a part of the offering to the infernal gods. The vases were probably filled with wine or milk, for the same purpose: and some of them were made intentionally for sepulture. It is an error that the finest vases are found in fragments.

This collection offers an interesting variety to the antiquary. The commonest subjects relate to the worship of Bacchus and Ceres, as the vases were used at the table. But some are derived from Homer; or represent gymnastic games, and other customs of antiquity. One side of the vase always bears the chief design, so that they were evidently intended to be arranged in one point of view. The other side commonly presents three figures of men, of whom he in the middle holds a rod: probably the archon of Athens, and two pleaders, as a badge of the place of fabrication. Of some the painting shews that they were designed to be placed at a certain height: some have no base, and could only have served to carry liquors for libations, or other purposes.

As to the design, these vases furnish many proofs of the truth of a remark, made by Winkelmann, and adopted by Hamilton, namely, that the grand style of painting was originally founded on rules drawn from nature. It was late before the artists adopted an ideal system, making beauty to consist in a fictitious perfection, of which no model is found. Many of the vases in this collection are in the grand antique style.

We believe it will give pleasure to our readers, if we lay before them the list of the subjects to be found on these vases. But we cannot describe the exactness of design, the beauty of contour, the life and action which animate the greater part of these elegant compositions. It is probable that they present copies of paintings by celebrated masters of antiquity. The variety of draperies and ornaments, the taste with which they are displayed, the richness of imagination, and stamp of genius, all join to give us so high an opinion of the state of the arts

arts in Grecia Magna, before the incursions of the then barbarous Romans, and the destruction which followed their footsteps, that there is cause of astonishment how all could disappear; nor is room wanting for dismal apprehensions for the future state of countries now civilised.

Vase I. Bellerophon killing the chimæra; by his side Minerva and king Jobates: in perfect preservation.

II. Bellerophon, with his wife, the daughter of Jobates.

III. The three common figures above mentioned.

IV. Alcmeon and Iris bring him arms.

V. Jason and Pelias.

VI. Theseus, the vanquisher of Sinis.

VII. Medea, with the daughters of Pelius.

VIII. } Apollo on a winged car: a most poetical image.

IX. }
X. Penelope at work.

XI. Combat with a centaur.

XII. Combat of Hercules with Antiope the Amazon.

XIII. Theseus fighting against two centaurs, one of whom is vanquished and wounded.

XIV. Telemachus at the palace of Menelaus, when the cup is presented.

XV. Ulysses and Menelaus with Antenor.

XVI. Dance of a Faun and a Bacchant; a subject which often occurs on vases.

XVII. The three Heraclides drawing lots for the division of Peloponnesus. (Apollod. II. 7.)

XVIII. Iphigenia between Orestes and Pylades: a scene of the third act of the Iphigenia in Tauris of Euripides.

XIX. Absyrtus conversing with Medea.

XX. Orestes, who after killing his rival Neoptolemus, again demands Hermione of Menelaus.

XXI. Amphiaremus and Euriphile.

XXII. The apotheosis of Hercules.

XXIII. Dolon between Ulysses and Diomedes; with a Greek inscription, on which, in the second volume, a dissertation will be given by count Rezzonico of Parma.

XXIV. Diana arriving in her car at Delos, where she is received by her brother Apollo.

XXV. Theseus vanquisher of the Minotaur.

XXVI. Egina, mother of Eacus, carried off by Jupiter, who has assumed the form of an eagle.

XXVII. Ceremony of a libation.

XXVIII. Manto before Apollo, who sits on a tripod.

XXIX. Pausanias and Sophanis the Athenian, with an anchor on his buckler; see the description of the battle of Platea by Herodotus.

XXX. The other side of the vase represents a priest of Ce-

res, two priestesses, and two fauns. This vase is perfectly in the style of those called Etruscan, but now known to be ancient Grecian.

XXXI. Jupiter in a chariot with four horses, vibrating the thunderbolt.

XXXII. Bacchus and Silenus in a grotto, with two nymphs, and two other persons.

XXXIII. A young faun playing on the flute; having, perhaps, a reference to the oracle of the faun in ancient Latium, as an inscription beneath seems to indicate.

XXXIV. Bacchus and Ariadne.

XXXV. A beautiful figure of a woman bearing a vase, perhaps for the festival of Bacchus: before her a genius.

XXXVI. A Bacchic feast.

XXXVII. Figure of a woman holding a stag's skin; before her a faun. The accessories seem to indicate a sacrifice.

This painting is a copy of a picture by Antimachus, as the inscription bears: perhaps the same mentioned by Pliny, xxxv. 9.

XXXVIII. Initiation into the mysteries of Ceres.

XXXIX. Dance of three Ithyphalli.

XI. A Bacchant sitting with a mask: before her a faun.

XLI. Two similar figures running.

XLII. A centaur and young faun, with accessories indicating a Bacchic feast.

XLIII. A similar groupe, with Pan and Syrinx.

XLIV. Another Bacchic groupe, with Acrates the genius of Bacchus.

XLV.

XLVI.

XLVII.

XLVIII.

} Bacchic festivals.

XLIX. A woman at her toilette.

L. Two musicians with the lyre and the flute: and a chorus of various persons.

LI. Dance of satyrs. M. Tischbein has painted this subject in oil; the landscape by Hackert.

LII. Two little boys at play, (the *pueri celetizantes* of Pliny.)

LIII. A victor at the horse-race: it is a singularity that he is armed with a buckler and lance.

LIV. Two combatants with the discus, and the judge of the combat.

LV. Three combatants with the cestus.

LVI. Two others.

LVII. An athletic victor, perhaps the Autolycus of Pliny, xxxiv. 17, 19. Opposite is the Aliptes with his hand raised.

LVIII. A

LVIII. A bath for athletæ, with a Greek inscription.

LIX. The oath of the mysteries of Ceres.

LX. A Pyrrhic dance on the stage, forming the last plate of this volume.

This collection, among many advantages which it possesses over that of Hancarville, indicates always the place where each vase was found: and if a similar attention had prevailed at first, the public would not have been so long misled concerning their origin. The explanations of sir William Hamilton display much erudition and sagacity: and he candidly acknowledges his obligations to M. Italinsky, counsellor of the Russian embassy at Naples, and extremely versed in all the branches of literature which may illustrate antiquities. We hope sir William will proceed with a work which does him high honour, and eminently adds to our knowledge of ancient art, particularly the Greek painting, of which no other monuments remain.

Monographie pour servir à l'Histoire Naturelle & Botanique de la Famille des Plantes étoilées. Ouvrage couronné par l'Académie des Sciences de Lyons; par M. Willemet. 8vo. Strasbourg.

An Essay towards the Natural History, the Families of those Plants denominated Stellatæ, which was honoured with the Prize of the Academy of Sciences at Lyons, by M. Willemet, &c.

M. Willemet, whose various literary titles would fill a page, received the prize from the Academy of Lyons; now, alas! the shadow of its former opulence and population, without a name, without an academy, without manufactures. The Dissertation, thus honoured, was, on the following subject, proposed in 1789—'To collect the knowledge acquired, respecting the natural class of plants styled by Linnæus and Ray, Stellatæ; to determine, accurately, the genera found in Europe, by inquiring whether those, established by modern botanists, are natural or artificial; to describe with precision the European species in the language of Linnæus, particularly those not yet understood, or not sufficiently ascertained; to distinguish exactly the essential varieties, particularly in the genus gallium; lastly, to add the synonyms of the best writers, to point out the figures published, and to communicate, if possible, dried specimens of the species and varieties, respecting which the author has communicated any new observations.'

In reply to these requisitions, M. Willemet, after observing that the stellatæ are found in every variety of situation, and particularly described by Ray, in his tenth book of the first

part of the History of Plants, remarks, that his task is reduced to this point, to connect the stellatæ of Ray with those of Linnæus. 'It is necessary therefore, he says, in comparing the individuals, to point out their natural, their generic and specific characters, and ultimately to describe each part. I shall add, continues he, a concordance of names, a select number of synonyms; somewhat of their virtues, their medical and æconomical properties. I shall describe their situation, and the authors, who have confined themselves to the consideration of each plant.'

The author, in pursuance of his plan, describes with the most minute exactness, eighty different sorts of the stellatæ, collected into seven genera, rubra, gallium, asperula, slerardia, crucianella, valentia, cornus. We shall select, as a specimen, his account of the cornus.

'Though this genus does not seem to agree with the description of the family of the stellatæ, and Ray has not included it in the number, yet the decision of Linnæus, who has classed it among the other stellatæ, obliges us to do the same. The cornus contains trees, shrubs, and plants, with simple and generally opposite leaves. The flowers are in umbels, supported by four foliola, or in branching bunches, without any support. Its principal characters are the following: 1. A very small calyx, superior, caducous, divided into four teeth, a corolla almost polypetalous, divided, so far as its base, into four lanceolated, pointed, open segments, which at the bottom adhere slightly together. 2. Four stamina, whose filaments, a little longer than the corolla, bear oval vasculating antheræ, an inferior ovary, rounded; with a style equaling in length the corolla; the stigma a little thick, obtuse, and, as it were, truncated; the fruit a round, or somewhat oval berry, umbilicated, containing a stony bilocular nut, and, in each partition, an oblong seed, or almond. The description is taken, in a great part, from the Botanical Encyclopedia of the Chevalier de la Marck, and this naturalist will guide me in the distinction of the European species.

'The male cornel tree, cornus mascula, — Cornus Clus. Hist. 12. Cornus Sylvestris Mascula C. B. 447, Ray Hist. 1536. — It is a tree of a middle size, very branchy, the wood of which is very hard, and the tree is remarkable in this respect, that the flowers appear annually before the leaves. The branches are slightly tetragonal towards their tops; the leaves opposite, oval, pointed, entire, with short footstalks, slightly hairy below, and furnished with parallel nervous converging fibrils. The flowers appear at the end of February, collected in small umbels, with ten or fifteen short stalks, a little downy, with a single flower. These umbels are supported by a calyx of four oval, pointed, concave folioles, almost as long as the stalks,

stalks. The fruit is of an oval shape, or resembling an olive, commonly of a beautiful red, when ripe; often yellow, of a sweet and somewhat acerb taste. The tree grows naturally in the woods of Europe, and its berries are freely eaten. It is refreshing and astringent: an agreeable jelly is prepared with it, the berries are preserved in sugar, and when fermented make a kind of wine. These different preparations are astringent, and the fruit, applied to the stomach or abdomen, checks vomitings and diarrhœas. The wood is proper for hoops and vine props. As it bears pruning, the tree is proper for palisades and other fences, which require a peculiar form. It flourishes also in the shade. The principal varieties are, 1. The *cornus hortensis mascul.* C. B. 447. 2. The *cornus hortensis mas fructu cœræ coloris* C. B. 447. 3. *Cornus foliis eleganter variegatis* Duroi Herpk. 1. p. 171. The principal authors of the plates are Ludwig Knorn, Duroi, Du Hamel, Garfaut, Gærtzer, J. Bauhin, Le Cluse, Lobel, Miller.

M. Willemet is equally exact in his other descriptions, while he explains the difficulties by a scientific investigation. The article of madder contains an account of its property of tinging the bones of young animals, of the efforts made by the attentive and enlightened Colbert, to introduce its cultivation into France, an explanation of its medical properties, and an account of the principal writings on the subject. He tells us, that the berry of this vegetable, roasted and in decoction, resembles coffee. When speaking of the gallium, he observes, that M. de la Marck has been guilty of an error in placing the *gallium montanum* of Pollick among the synonyms, as it is the same with the Linnæan species, distinguished by this trivial name. Our author also repeats the various commendations of the different species, preserved in Latin verses. One of these will satisfy the reader for the omission of the rest, and, with this, we shall conclude our article.

‘*Asperula exhilarat, vino conjecta medetur,
Et cordi & jecori pellet contagia pestis.*’

Voyages chez les Peuples Kalmouks, et les Tartares.

Travels among the Kalmucks and Tartars. Berne, printed by the Typographical Society, 1792. Large 8vo. With Maps and Prints.

THE curious reader is here presented with an interesting collection of the observations of different learned travellers on these singular nations. Geography owes much to the exertions of the Russian sovereigns, for near a hundred years, in exploring the various parts of their vast empire. Peter L.

M m 4

commenced

commenced that glorious career. In 1719, Messerschmied was sent to discover the unknown recesses of Siberia. Beering and Spanberg were afterwards ordered to proceed to Kamskatka; and the death of Peter did not prevent the expedition. They returned in 1730, after having penetrated a great way towards the north.

Exclusive of the Russian discoveries, to which our author confines himself, those of the Swedish officers, captured at the battle of Pultawa, and sent to Siberia, deserve mention. In 1726 appeared at Leyden the *Histoire des Tartars*, (as the word is rightly spelt for the first time,) translated by a Swedish officer; and replete with notes, presenting a complete account of such parts of Tartary and Siberia as were then known. The maps have also considerable merit. In 1738, Strahlenberg, another Swedish officer, published his account of Siberia, a confused work; but accompanied with a map of great merit for the time.

To return to our author. The empress Anne desired to push these researches still further; and ordered the erection of a society of discovery, Beering being employed as chief navigator. John George Gmelin was one of the chief persons engaged to traverse Siberia by land, accompanied by professor Muller, who had the historical department. They proceeded to Jakuzk; while others journied to Kamskatka, and drew up its political and natural state, with those of the department of Ochotzk.

In 1760 the French king sent the abbe Chappe d'Auteroche, to observe at Tobolski the passage of Venus over the sun. His travels are published with typographical pomp, but are extremely superficial.

The empress Catherine, who still governs Russia, charged the Imperial Academy to select a society of able and learned men, who should traverse the various provinces of the empire, with attentive and philosophical eyes. The choice did the academy great honour. The names of Gmelin, Pallas, Guldensadt, already promised much, and Mr. Lepechin was known by different curious memoirs. The labours of these learned men have convinced all Europe of the extensive utility of the design. Few or no relations of travellers present such a vast fund of instruction and amusement, of new and important matter, of discoveries in the animal, vegetable, and mineral world, which may be of great importance to mankind. Years would be required even to classify their materials.

The second Gmelin, whose christian name was Samuel George, commenced his journey on the 23d of June, 1768, accompanied by four students, a surgeon, a designer, a hunter by profession, to catch curious animals, and a party of soldiers,

diers. He proceeded to Asoph; and, in 1769, went to Astracan. In 1770, 71, 72, he visited the northern parts of Persia, with a description of which the third volume of his Journal closes. He was seized by Usmei Chan, and died in captivity; but his papers were recovered from the barbarians.

M. S. Pallas, doctor of medicine, and professor of natural history, left Petersburg in the middle of June 1768. He went to Moscow and Simbirsk; and, in 1769, visited the countries watered by the Jaik. After inspecting the coast of the Caspian he went to Ufa; and, in 1770, proceeded to the Uralian mountains and the province of Iffet. In 1771 he followed the course of the Irtisch, and arrived at Krasnojarsk on the Jenisei. In 1772 he went to the lake Baikal, and the mountains of Sayan. On his return, in 1773, he visited many countries; and arrived at Petersburg on the 30th of June, 1774.

During this important tour, his assistants, Lepechin, Falk, Georgi, and others, traversed many collateral countries; and occasionally met him at his winter quarters. Many parts of the country he visited had already been inspected by Gmelin; but the routes of Pallas are often new; and his discoveries, particularly in natural history, far more ample.

J. A. Georgi, a member of the Academy of Berlin, was destined to supply the place of Falk, whose health was become precarious. He departed in consequence, June 1, 1770, and travelled to Orenburg and Ural. In 1774, Falk, who was hypochondriac, shot himself at Kasan. Lepechin, a Russian by birth, most of the other travellers being Germans, passed the desert between the Volga and the Jaik, and ascended the latter river to Orenburg: in 1771 he visited the highest summit of Ural. He afterwards proceeded to the coasts of the sea of Archangel. Dr. J. Guldenstadt left Petersburg in the middle of June, 1768, and proceeded to Waranesch, the Don, Astracan, and the north-east of Caucasus. In 1771 he inspected all that chain of mountains, and the regions on the north and south; a task which occupied him nearly till his return in 1774.

Such were the events which disclosed the actual state of the vast empire of Russia. The instructions to the travellers were the most ample and minute ever pursued; and were fulfilled with a diligence, perseverance, and accuracy, which excite astonishment.

But as the different Journals of our travellers compose a great number of volumes in quarto filled with prints, and rendered of extremely difficult purchase, from the distance of the place of publication; as they are written in German, and their
contents

contents not universally nor equally important and interesting, not to mention numerous repetitions, it was thought useful to offer an abridgement of them in French.

We hope this abridgement will soon appear in an English dress. Mr. Tooke, chaplain to our factors at Petersburg, published, in 1783, his account of Russia, in four volumes 8vo. derived from the above sources; but his plan is far from regular, and his manner is dry and uninteresting. In 1788, Mr. Ellis gave his elegant and ample map and memoir of the countries between the Black Sea and the Caspian, derived from the labours of Guldenstadt and others. But the present work deserves general attention; and we shall proceed to give our readers some account of the plan.

The work is divided into many sections, and from all the German volumes is sedulously collected the matter belonging to the title of the section; so that the reader may perceive, at one view, what is said of any country, town, or interesting object: and the observations of each author are carefully ascribed to the proper source. Instructive notes are given; and the observations of Born, and other mineralogists, on the discoveries in that branch, are detailed.

Any uninteresting intelligence is suppressed; as accounts of villages, and of common natural productions. Sometimes the terms of the author are preserved, sometimes they are analysed.

In like manner, only the most interesting prints are copied. The necessary maps, the habits, the manners, uncommon animals, &c. are engraven with much fidelity and elegance; of the plants only the most valuable are selected. Natural history, agriculture, oeconomy, will derive great advantages from this publication: which to the general reader presents at the same time an uncommon fund of amusement.

Some sheets of this volume being marked Tome I. shew that the editor at first intended a second: but it was afterwards thought advisable to throw the work into one large volume. Yet it is far from containing a complete abstract of the travels above described; and we suspect that the lessened demand for books in the French language induced the editors to confine their work to such narrow limits, after beginning it on a far more ample scale.

Vertheidigung

*Vertheidegung des Versuches aber den Ursprung der Pyramiden
in Egypten.*

*A Defence of the Essay on the Origin of the Pyramids, the
Ruins of Persopolis and Palmyra, by Samuel Simon Witte,
Aulic Counsellor and Professor at Rostoc. Large 8vo. Leipzig.*

THOUGH the Essay has never reached our hands, we have often observed it noticed in different works, and the author's opinions strenuously combated. The Defence brings it more properly before us, and we purpose to give some account of one of the strangest and most eccentric opinions that probably ever entered into the human mind. It is supported, however, with ingenuity, if not with force; and the arguments are sometimes plausible, though scarcely ever satisfactory.

The ruins of Persopolis, Palmyra, and Balbec, the pyramids, whose form and construction will scarcely admit of their being ruins, till more ages have elapsed than they have yet seen years, are commonly supposed to be vast monuments of human ingenuity, of human perseverance, or misdirected toil. M. Witte tears the fancied laurel from the brow of the architect, and declares, that they are the result of natural causes, the sport of nature in the violent explosions of volcanos, or the remains of her destructive efforts, in the ruins of vast mountains, by earthquakes. In this way, the pyramids are basaltic eruptions; the labyrinths and catacombs, formed by an inundation of lava, either above or below the surface of the earth; the lake Mæotis, the crater of an exhausted volcano, filled with water from the neighbouring heights. Its size is of no consequence in these speculations, for, in the works of nature, there is no distinction between great and little.

In the opposition we might expect an impartial examination from those travellers who have examined the buildings or the remains. But we find too much eager warmth, and too partial prejudices. Yet it is difficult, in a disquisition of this kind, to guard against raillery. Niebuhr glances at our author and his arguments with an ironical sneer, as the productions of a man who knows nothing of the subject he writes of. Others treat him with little more respect; yet it might as well have been said, that part of these ruins are of a kind that fire would destroy; part such as fire would have hardened, have altered the texture or the form. Supposing, indeed, that the hypothesis was in any respect probable, the author has ruined its cause, by the extent to which it is carried. He not only denies that the enormous masses, discovered in the south, are the works of man, but considers the greater part of the European remains as the effects of natural

tural agents. This must in every view destroy his conclusion. Let us suppose for a moment, that the pyramids, the labyrinths, and the catacombs, are not the effects of fire; that the temple in the island of Elephanta is not an excavation formed by lava; that the Giant's Cave in Ceylon, the Palace of the Giants at Girgente, the Palace of the Incas in Peru, are not basaltic columns; can M. Witte even contend that Stonehenge is a volcanic production? Is there not in this simple monument sufficient marks of art, to distinguish it from the Giant's Causeway, where the work is, at first sight, more minute? Rude and inartificial as the inscriptions on the written mountains, and on some of the ruins of Persepolis may be, they are very different from the traces of marine animals; nor would the rock, which admits of the latter, allow the former to be retained for so many ages. Yet M. Witte contends, in this Defence, with more than his former pertinacity, in favour of his first opinion. He allows that, in the designs of Wood, and the descriptions of Volney, the ruins appear to be the works of art. Nature never forms temples or porticos; never bends arches, nor ornaments Corinthian columns; but, says he, how are we certain that the monuments are such as they are represented? Has imagination no influence on the manner in which we see objects? and must we not allow for the embellishments of the drawer and engraver? This no one can answer, who has contemplated engravings of the discoveries of modern travellers, and traced the ruins of ancient Rome, by means of the representations published. The naturalist, however, will find, in these instances, the difference too great to admit of error or mistake; the manner too dissimilar to allow a moment's pause. The following argument is of still less importance:—'As art is in its origin only an imitation of nature, it is less surprising that nature should be sometimes found resembling the works of art.' Mr. Bruce's idea of the pyramids is partly that of M. Witte, and probably the true one; — that they are natural rocks, which art has shaped, and which have been covered by the industry of man, with the materials which at present appear. The internal parts consist of a confused mass of natural rocks, resembling those found not far to the west of their situation.

On the whole, we think M. Witte will make few proselytes. If, on another examination, less apparent design is discovered in some of the ancient ruins, than they seem to display, we may once again examine the country around.—This is the age of scepticism and infidelity. — We may be led into error; but we shall at least learn to examine with more care and impartiality.

L. A. p.

L' Apparition, ou l' Egoïsme. The Apparition, or Egotism.

THE object of this little poem; to which is prefixed a dedicatory copy of verses to Mr. Burke, is to show that the French, of the present day, have no right to esteem themselves the disciples of Voltaire, either in religion or politics; they having gone far beyond their master. In the latter, at least, they certainly have; Voltaire was no republican.

With regard to his sceptical opinions, this author pretends they were only inspired by a spirit of vanity, or, according to a term the French, not without some reason, are very fond of, *egotism*. This opinion he endeavours to support by quotations from the *Dictionnaire Philosophique*. While he quotes the philosopher of Ferney in his own words, it is very well; but when he conjures him up from hell, whither he assures us this egotism has sent him, to put into his mouth a long tirade of verses he has composed for him, one cannot help thinking that the poet must feel a little indignant at his presumption, and perhaps be impatient to be dismissed again to his abode in the infernal regions.

Politique de tous les Cabinets de l'Europe, pendant les Regnes de Louis XV. & Louis XVI. Contenant des Pieces Authentiques sur la Correspondence secrete du Comte de Broglio. Un Ouvrage dirigé par lui, & execute par M. Favier. MS. trouvés dans le Cabinet de Louis XVI. 2 Vols. 8vo. Paris.

The Politics of the different Courts of Europe during the Reigns of Louis XV. and XVI. containing authentic Parts of the Secret Correspondence of the Count de Broglio; a Work executed under his Direction, by M. Favier.—A Manuscript found in the Cabinet of Louis XVI. &c.

IT is not one of the least remarkable circumstances in the French history, nor one of the least singular traits in the character of Louis XV. that count Broglio was engaged, by the order of the king, in a secret correspondence with the foreign ambassadors and envoys. The apparent object for engaging in this design, of seeing independant of his ministers, was to enable himself to judge of their representations, and watch over their conduct. It might have been supposed that the king wished to examine with his own eyes, and develope the system of misrepresentation, which private views, or court intrigues, would throw over foreign politics. In fact, however, the object was very different, and no less mean than dishonourable. The letters themselves show that the information had no effect on political affairs, nor hindered the mi-

nister from doing, as usual, what he liked. The correspondence, which gave them much uneasiness, was the effect only of an idle useless curiosity; and Louis wished only to know what passed in foreign cabinets and his own, as an idle man wishes to know every gossiping tale of his own village. Louis was not only so much accustomed to obey his minister, and yield to those whom he had raised above himself, but when the secret was discovered, by the duke d'Aguillon, he dared not even avow that it was done by his orders. Broglio was sacrificed as a busy intriguer, and the king even privately stipulated, that he should continue his plan, and secured his own amusement at the expence of his favourite's character. Two of his agents were sent to the Bastille,—one of whom was Dumourier, the hero of Jemappe, the traitor, who was despised and persecuted, so odious is the character, by those he endeavoured to serve. The other was Favier, who possessed considerable abilities and extensive knowledge, and who received from the king 40,000 francs to recompense his imprisonment. There were some others engaged in this system, who afterwards became conspicuous on the more extensive stage of the revolution. We have examined, in a former volume, the Secret History of the Court of Berlin, by the famous Mirabeau, the modern Demosthenes, whose Philippics some powerful influence would probably have softened, and who might have become the support of the monarchy, which he at first seemed eager to overthrow.—When the count de Broglio was exiled, the duke de Choiseul, at that time in disgrace, and who with some reason suspected him of aiming at the office of minister, said humourously, that 'M. de Broglio caught at administration by the tail.'

The whole of this system was discovered in 1773; and the letters found in the cabinet of the unfortunate Louis, afford the most authentic proofs of what was then publicly known. They contain a full account of the whole, from Broglio, written from the place of his exile, in order to obtain some recompence for his sufferings. The ministers of the young king were appointed to examine them, and they justified Broglio so fully, that he was recalled. His opposition to the Austrian system would have been always in the way of his advancement, for the measures of the new reign were even more favourable to it than those of the former.

Favier considers this system at full length, in a very able and extensive manner, and opposes it with firmness and judgment. He examines the respective situation of France and the other powers of Europe in every view, endeavouring to show the ascendancy of the house of Austria, and, in general, of the

the northern powers, since the partition of Poland. That event, which happened in 1774, reduced France to the fourth rank of powers, and he attributes this degradation to a system of abject and mistaken politics, which neglected useful alliances to contract dangerous ones; which rejected the measures suitable to the dignity of a great nation, to weaken, by delay, the effect of the plans which must be at last adopted. He does not conceal the slavish submission of the French cabinet to the imperious demands of the court of Vienna, and the abject compliances to the requisitions of our cabinet. He constantly reminds his reader of the true principles which policy would dictate, — viz. to support the liberties of Germany against the power of the emperor; to unite with Prussia, in opposition to the house of Austria; to check Russia, by an union with Sweden and Denmark; and to balance the power of England, by a cordial alliance with Holland.

Such are the views of this profound politician, which the late events have fully counteracted. If France ever again rises in the political ballance, they may be of use, and it may be serviceable to other powers to guard against their influence. But, before she can rise again, the present system will probably vanish; new views, new alliances, and new connections may give a different colour to every part; and this may become an absolute tale, once interesting, but then tedious.

Saggi sulla Gran Bretagna.

Dissertation on Great Britain. Vol. I. Containing a Statistical Account of the British Empire, an Abstract of its History, and an Essay on the English Constitution. By F. Saftres.

THE design of Mr. Saftres in this publication (a design for which his long residence amongst us, and the just value he seems to entertain for our national advantages, contribute to qualify him) is to give a compendium which may assist his countrymen in gaining a knowledge of our geography, history, laws, and constitution. If the present work meets with encouragement, he intends to follow it with two other volumes on the laws—on the mode of administering justice in the English courts—on our commerce, manufactures, and marine, &c. but should circumstances prove unfavourable to the execution of his design, the present volume, he tells us, may be looked upon as complete in itself. The first part, to the extent of about half the volume, is taken up with a geographical account of the British empire, including its colonies in all parts of the world, in the manner of Guthrie and other geographers.

It seems to be executed with fidelity and judgment; the accounts of the population, climate, soil, productions, and manners of the inhabitants, are drawn from the best sources; and the notes shew a variety of reading, and are enlivened with anecdotes, and quotations from the Italian poets. A brief description of each county is given, and the names of all the ancient towns and boroughs are subjoined in an alphabetical list; but we think it a fault with regard to clearness, that the names of the counties are not expressed, but referred to by means of figures: a neat map is prefixed.—The next part presents an abstract of our history, which is carried down to the death of George the Second; and the third part contains an account of the British constitution, parliament, courts of justice, &c. prefaced by remarks on the origin and ends of law and government in general. Mr. Sastres, throughout the work, shews himself a man of liberal sentiments, and well acquainted with our best authors. The *English reader* will not, indeed, find any thing new in it; but, besides its use to foreigners, which the author seems principally to have proposed, it might, we should imagine, be a proper book to put into the hands of young people who are learning Italian, as the language is remarkably easy, and there is a great scarcity of Italian prose authors fit for those who are beginning to read that elegant tongue. We cannot help observing, that the consulting all works of this kind is made incomparably more easy by indexes, and a running title to each chapter.

Museo Pio-Clementino, descritto da Ennio Quirino Visconti, Direttore del Museo Capitolino.

The Pio-Clementine Museum, described by Ennio Quirino Visconti, Director of the Museum in the Capitol. Vols. III. and IV. Large Folio with Plates. Rome. 1792.

THE third volume contains the statues with which the present pope has enriched this magnificent collection. A part has been found in new excavations, performed by the order of his holiness: another part consists of articles purchased from different collections in Italy.

There are twelve statues of emperors and empresses; among which that of Claudius Albinus, discovered at Castro Nuovo, is unique. The chief others are Demosthenes, Menander, Pausidippus, Seneca, Sextus of Chæronea; a sacrificer, a Roman lady, a young woman running, a statue of noble simplicity; an exquisite female dancer, a fisher, a shepherd, a young negro, a child sitting with a duck, Minerva, Diana, Mercury, a faun dancing, a dead nymph with a serpent, the city

city of Antioch, a most uncommon statue; the Nile; Jason; a Phrygian kneeling and fighting, a small work well executed, and apparently belonging to a groupe.

The statues amount to forty-seven: and a supplement of three plates gives the contour of different works of antiquity, mentioned in the text, and explanatory of some of the statues.

The fourth volume contains the busts. A discourse on this class of antiquities is prefixed. Their invention in Greece ascends not higher than the reign of Alexander. At Rome they were not known till the time of the Cæsars. Their ancient name was unknown: that of *bustum*, bust, only appears after the fall of the western empire. Its common signification implies a sepulchral monument; and as it is an old custom in Italy to adorn tombs with these portraits, the denomination hence passed to them.

The busts fill sixty-one plates; are all of fine workmanship; and are, for the most part, the produce of new excavations, undertaken by the order of the reigning pontiff. The seventeen first plates represent pagan divinities; the nineteen following, heroes and celebrated men of Greece; and the others, which contain Roman busts, commence with Julius Cæsar. The abbot Visconti's explanations are learned and ingenious.

Near Gabii was found a little chapel, dedicated to Domitia Augusta, wife of the emperor Domitian, by the freedmen Polycarpus and Europus, as appears from an inscription very well preserved, and which narrates some remarkable things. Domitia was the daughter of Domitius Corbulo, who, in the reign of Nero, distinguished himself in the German war, and obtained a glory similar to that of the ancient Roman generals. Two heads found in this chapel are probably of this general; and are perfectly similar to those taken for busts of Brutus. Our author corrects an error of Winkelman, who supposes, in describing the famous altar of the Villa Picciana, that Juno was represented with a blacksmith's pincers. Many learned explications were given; when, lo! it was discovered that this basso-relievo having been broken and mended, the arm of Vulcan was by mistake fixed to the shoulder of Juno.

Considerations Politiques sur la Ligue des Puissances de l'Europe, contre la Revolution de France. 8vo. 2s. Debrett 1793.

Considerations on the Concert of European Powers against the French Revolution.

THIS author accuses the French *révolutionnaires* of having provoked the present combination of powers, by their system of fraternization. He states that the French commenced

APP. VOL. IX. NEW ARR. N n

the campaign of 1792, four months before the emperor and the king of Prussia were prepared for war, and that their friends cannot justify their invasion of Germany, Liege, Francfort, the ecclesiastical electorates, Porentrui, Deux Ponts, Holland, &c. He therefore defends the combination of powers now at war with France; but we do not find any thing very new in what he advances on the subject, if we except the following:—'The tree of liberty was brought to London in November, 1792, but the wise English took care it should not be planted. The Poles, less prudent, planted it on their ground, and *they now see the bitter fruits of it.*' He thinks it was necessary for Prussia and Russia to dismember Poland, in order to prevent the revolutionary Poles from joining the French. Our author attributes the misfortunes of Louis XVI. to the counsels of M. Neckar—an opinion, we believe, not singular among the emigrants, of which number we take this writer to be.

Versuch einer Geschichte der Helvetier unter den Römern, &c.

An Essay on the History of the Swiss under the Dominion of Rome, from the Death of Julius Cæsar to the great Emigration under Honorius. By Francis Louis Haller. 8vo. Zurich.

A History of Switzerland, under the emperors, has been long wanting. The impediments which arise at each step of such an undertaking have rendered it peculiarly difficult, and it was considered as almost impossible; for the little information to be derived from Cæsar, Tacitus, and Ammianus Marcellinus, would discourage the most intrepid inquirer. M. Haller, an officer in the service of the Swiss cantons, has attempted to fill the vacuities of history, by examining the monuments which the Romans left; but he regrets their defective state, occasioned by the devastation of time, or the carelessness of the people. The testimonies of monuments, no longer in existence, are supplied by descriptions and copies: but these have been badly preserved, and are not always sufficiently authenticated. M. Haller has, however, given a very interesting work, and, if not a complete one, it is the best foundation yet obtained for a more perfect history of Switzerland during the period in question.

Switzerland was formerly a part of Gaul, and somewhat of the history of Gaul is necessarily interwoven with our author's accounts. He seems to think this an useless appendage, probably with some reason; but he has rendered it interesting: and what may be useless in some views, was probably necessary to complete the picture. Without the account of Gaul, of which

which Switzerland no longer forms a part, the work could not be considered as the history of that country under the emperors.

The Essay is divided into three sections: the first extends to the reign of Galba, the second to Valerian, and the last to the emigration under Honorius.

M. Haller has adopted the opinion of some historians, that Julius Cæsar, after having concluded an alliance with the Helvetians, established, in the neighbourhood of Geneva, a colony of veteran warriors of the equestrian order, and built a city called Julia, from its founder, and Equestris from its colonists. It was afterwards known by the name of Colonia Julia Equestris Noviodunum, Noiodunum, or Nevidunum. The intention of Cæsar, by an establishment on the grand road between Italy and France, was to keep the Helvetians in awe, and to curb their rebellious attempts. A monument, mentioned by Spon, in his history of Geneva, probably brought from the ancient Noiodunum, (the modern Nion) seems to belong to this æra. The following fragment is only preserved.

C. JUL. JULIA

RATRU

URUM

M. Haller supplies the last vacuities in the following manner—'Aratrum duxerunt, & murum ædificarunt.' It is well known that the ancients drew their first lines in fortification by means of a plough.

After the death of Cæsar, the Romans had much difficulty to keep the Gauls, the Rhæti, and the neighbouring Germans in subjection. The exploits of Drusus, in this war, have been recorded by Horace, in the noblest of his odes:

Videre Rhæti bella sub Alpibus

Drusum gerentem & Vindelici.

Nor was his untimely death less elegantly lamented by Ovid. Our author, at the distance of near 2000 years, ingeniously traces the vestiges of these wars, so far as they regard Switzerland; nor does he display less address in investigating the civil administration of the province, under the Roman governors, of which he gives us an exact list from ancient authors, and inscriptions preserved in the country. The Helvetii had not, however, wholly lost their liberty. They retained their assemblies, where they met to enact laws, and to regulate the public expences. They preserved their archives (tabularium) in their principal city called Aventicum: the old division of the country into cantons was also continued, and the frontiers guarded by the national troops. Their worship appeared a strong mixture of Roman and Celtic (the author should have

said Gothic) idolatry. Jupiter, Mars, and Venus were worshipped by the side of Thor, Woden, and Frea; but, if the system of the Pagans through the whole world was, as appears most probable, derived from one source, the mixture is neither monstrous nor incongruous. The Helvetii adored, however, some divinities peculiar to themselves, particularly the goddesses Epona and Aventia, who appear to have belonged to them as exclusively as Nehalennia did to the ancient Batavians and the Bretons, Camulus to the Transalpine Gauls, Endovellicus to the Celtiberians, &c. We find also some vestiges of a Bacchus Cochliensis, who probably took the surname of Cully, near Lausanne, a spot famous for its vineyards. The worship of Isis was introduced among the Helvetians under the emperors, nearly about the æra at which it appeared among the Suevi. All these idols had their altars and their priests, styled *Flamines Diales*, in opposition to the *Flamines Augustales*, who were consecrated to the memory of the apotheosized emperors. The Druids, so much respected among the Celts, were on that account obnoxious to the Romans, and every pretext for persecuting them was assumed, particularly their custom of sacrificing human victims, a species of barbarity from which the Romans were not exempt. The principal offence of the Druids was their influence on the minds of the people, and, for this reason, they were exiled under Claudius.

This persecution on account of their religion, was not the only inconvenience experienced by the Helvetii while under the Roman yoke. Their taxes often surpassed every reasonable limit. Even in the time of Augustus, whose real or political benevolence prevented as much as possible excessive taxes, much complaint was made of Licinius Enceladus, procurator *fisci* among the Gauls. The emperor, to redress their grievances, made a second visit to that country; but Licinius had the art to ward off the blow. He persuaded Augustus that, in taxing the rich proprietors, his only aim was to deprive them of the power of rebelling; and, as a proof, perhaps the most convincing one to the venal and infamous Augustus, of the rectitude of his views, he presented the greatest part of his fortune to his master. Augustus, like an eastern despot, shut his eyes; Licinius was continued in his place, and the taxes were more oppressive than ever.

Many Roman legions came at different times to support the authority of the præfects, and our author diligently marks their names and their stations. This method explains many of the events that occurred in Switzerland, and some that particularly elucidate the Roman history, in the civil wars under Galba, Vitellius, and Otho. If these legions added to the weight

weight of oppression, the cultivation of Helvetia was the recompense. The Roman soldier was never idle: in time of peace he assisted in draining the country, building cities, &c.

In the second section, Helvetia appears in a most distressed state, under the administration of Cæcina, the general of Vitellius. M. Haller greatly explains and adds to the narrative of Tacitus, in the seventh chapter of his first book of Annals. Vespasian and his sons endeavoured to repair the injury; for Flavius Sabinus, the father of Vespasian, lived in Switzerland; Vespasian, himself, and Titus, had fought the Germans in this country. They remembered Helvetia with affection, and many superb monuments were erected by their care, particularly a magnificent amphitheatre at Willisburg, and two temples, dedicated to Apollo and Neptune, whose remains are still observable in the same place. Aventicum was raised to the rank of a Roman city, under the name of Flavia, and when it refused to take a part in the revolt, excited in Germany by Lucius Antonius, against Domitian, the epithets *Pia Constantians* were added. Each circumstance is confirmed by inscriptions still remaining at Windisch, the modern name of Aventicum.

At Vindonissa, in the district of Verbigen, there are also vestiges of monuments, which show the gratitude of the Helvetians to the family of Vespasian, particularly a triumphal arch in honour of the emperor. A spacious theatre, and a superb aqueduct, which still furnishes water to the convent of Koenigsfeld, but which formerly conducted it from the mountain Brunecher to Vindonissa, the distance of a league, are Roman works of the same period. The antiquities found in this neighbourhood are almost exclusively of the second century.

M. Haller observes, also, that the population of Helvetia was greatly increased, from the reign of Vespasian to that of Marcus Aurelius, which may be considered as the effects of the paternal regard of the emperors, their anxiety for the welfare and tranquillity of their Helvetian subjects. It was hardly to be expected that we should find, in Switzerland, the remains of a medical establishment; but at Windisch, a corruption, probably, and an abbreviation of, Aventicum, an inscription is preserved, which seems to show that there was here an Helvetian college, where medicine and the liberal arts were publicly taught.—We shall transcribe it from our author:

Numinib. Aug. & genio Col. Hel. Apolloni Sacr.
Postum Hyginus & Q. Postum. Hermes
Lib. Medicis & Professoribus D. S. D.

The names are Grecian, and there are other proofs that many Grecian families were settled in Helvetia during the reigns of Trajan and Adrian. As the last was the great protector of science, our author seems inclined to give him the honour of the establishment, as the inscription seems to be of the second century.

Under the reign of Marcus Aurelius Christianity spread rapidly in Helvetia, and the number of Christians was already considerable at Lugdun, the capital of the country in the time of Irenæus. It appears also from Tertullian's discourse 'Contra Judos,' that the religion of Christ had already extended through the whole of Gaul.

M. Haller finishes the history of the second century by a short recapitulation of the principal events. 'Hitherto, says he, we have examined the Helvetian history from the information of ancient authors, added to that which the monuments of the country afford. The fatal stroke, which the power of the Helvetians endured under Vitellius, opened the door to the incursions of the barbarous hordes of Germany, wherever Roman colonies had not replaced the numbers destroyed by war. By degrees ancient Helvetia lost even its name, and was comprised under that of Sequania, a province of Gaul, of which it made a part. Courage, frankness, and simplicity of manners, ceased to be the principal traits of the characters of the inhabitants. Roman effeminacy enervated their virtues, or planted, in their room, vices. The numerous fortresses, which the Romans had erected for the safeguard of their country, became in some degree the cause of its ruin, since these were the first things the enemies of Rome sought to destroy: when the convulsions of an empire, torn by factions, and a prey to usurpers, informed them that they could do it with impunity.'—Thus the cantons, without defence, were desolated by the predatory incursions of the Suevi, the Alemanni, and many other German hordes, incessantly distressing the country of the Upper Rhine, and irritated to vengeance, even by their defeats, till they at length tired out the courage of their conquerors.—Rome, weakened by the misdirected efforts of its forces, at last sunk under the weight of its conquests. She wished for slaves rather than free allies; and the victims of her oppressions delighted to break the yoke, and joined with the barbarians, to overturn the power of their tyrants. Such is the dreadful picture which the third part offers!—It is only necessary to add, that, among the invaders of Switzerland, the Alemanni fixed in the greatest proportion in this country, and may be considered as the real ancestors of the modern Swifs.

*Journal du Lycée.**Journal of the Lyceum at Paris.*

IT is with pleasure we observe that in France arts and learning have not participated in the downfall of monarchy, of order, and of religion. Whether the Lyceum inherits the splendor of the academy, whether voluntary candidates for fame may prove equally strenuous in their labours with pensioned associates, is yet uncertain; but it will give every philosopher satisfaction to see that science is not wholly oppressed by the tumults of war; though we have long since ceased to describe the academic forms, and to detail the uninteresting minutiae of each programma, the opening of the Lyceum affords other prospects: 'novus rerum nascitur ordo'—National animosity must give way to the cause of science—personal opposition to the union of brethren labouring in the same pursuit.

The Journal, which gives occasion to this article, is designed as the focus to collect scattered lights, and again to disperse them. It is the point to which every new discovery is to be referred, and the means by which it is to be announced. Each Number is designed to remind the members of the progress of science, and to excite their ardour in the same cause. The plan contains also that of the magazin Encyclopedique, and supersedes it. The Journal consists of half a sheet, and is published twice a week; and to it is added a Supplement, containing the different reports that are printed, and distributed at the Lyceum.

The Lyceum was opened the 7th of April last, to a splendid audience, consisting of those philosophers whom the disturbances had left, of the lovers of the various arts, the remaining protectors of science. The hall is splendid and beautiful, with vast galleries, and around are a coffee-house, a lecture room, and a museum. The middle of the hall was occupied by the board of directors, and by different plans in relief, of a new canal, which we shall soon mention. The president, *Fourcroy*, was placed in the middle of four members of the convention, deputed to assist at the ceremony. Around the president were the members of the department, those of the electoral body, the council general of the commune, and the committee of instruction, who came in a body. Below the president were the secretaries, and, at the other boards, the professors, and the commissioners named by different learned societies to form the directory of the arts.

The session commenced by reading the minutes of two private sessions preceding this first public one. The president delivered his first oration, in which he endeavoured to show,

that the late events had not been so injurious to science as was supposed. He spoke, at first, of the motives of policy or vanity which induced men of power to protect the arts. They wished for panegyrist; and exhausted designing, painting, and engraving, in gratifying their particular passions, without thinking of the public good. He then passed on to the present state of science; described liberty as animating the arts and sciences; opening new fields for their exertion; the press and the theatre, now freed from their trammels; a crowd of unfettered societies, uniting their labours to those already established. He next enlarged on the different kinds of encouragement offered to assist the progress of arts and industry, and concluded, that, to reproach the late events with having sunk the nation in barbarism, could only proceed from a hatred to the revolution.

Hebert, the substitute of the procureur du commune, was next heard, and in an extempore speech, desired that the sanctuary of the arts might soon be distinguished by the features of liberty. After praising the Lyceum, and the advantages which the institution offered, he required that the president's speech might be published, at the expence of the municipality.

A prize, offered for arts of utility, was next decreed to Salvatore Berthelsen, for a discovery relating to silk-worms. This gentleman, who received a prize on the same account from our Royal Society, has shown that a cold climate suits silk-worms better than warm, and, that feeding them on the leaves of the black mulberry tree, does not, as has been supposed, injure the silk. He went to France, at the request of some of the members of the convention, and has shown, that three races of worms may be produced annually: his cocoons are almost white, and many of them weighed nearly ten grains.

The prize for the mechanical arts, in answer to the following question, proposed by the commune, 'What are the means of exciting industry at Paris, and encouraging manufactures of every kind,' was given to M. M. Dunoui and Dumas. The canal of St. Maur was the purposed method, and the report, on this subject, was read by M. Defaudray. It appeared that, by means of the canal, four leagues of the navigation of the Marne, in its most difficult and dangerous part, was cut off. The principal advantages were derived from a fall of water of twelve feet, which would set in motion various mills.

Among the agreeable arts, music has shared very particularly the attention of the academy. They have appointed a theoretic court of this art, and given a prize to a composer, who, in different performances, has attained most success.

Gretry

Gretry merited and obtained it; for, of forty operas, which he has composed, all have succeeded. Various ceremonies and musical performances, uninteresting to our readers, terminated the session.

In the particular session of the second of May, different appointments were made; and on *Sunday*, May 5th, the board of directors held a public session. Abstracts of memoirs and minutes of former proceedings were read. The prize relating to agriculture and commerce was decreed to Berthollet, who had discovered a process equally easy, useful, æconomical, and ingenious, for bleaching linens.—Berthaud received the prize in mechanics, for having brought his time-piece to perfection.—The prize for the agreeable arts was allotted to David; and the different reports on these subjects by Lavoisier, Perny, and Sue, will be published. Beverlè read a report on the balance of M. M. Seguy and Richier, and the latter explained its mechanism.

Since the first session of the Lyceum, the academy of sciences has held its public session in April; and we shall not find a more proper place for an account of its proceedings than the present article; since from the journal of the Lyceum we are able to select the most satisfactory abstract of the various communications. At this meeting it was publicly declared, that the prize offered by the national assembly, August 20th, 1790, for a work, or a discovery of the greatest utility to the progress of science and arts, had been given to M. Guitton Morveau, a member of the national convention, author of the two first volumes of the chemical part of the *Encyclopedie Methodique*; a work full of the most profound erudition, and which, had the author continued his plan, would have formed a complete body of that science. It is to be continued by M. Fourcroy.

At this session, the academy allotted the prize to the Memoir of M. Duhamel, on the Description, the Discovery, and the working, of Coal Mines. This Memoir is written with singular clearness and precision, and the author has added a chart representing the veins of coal, and the beds which surround them, with a particular account of forty-two of those mines, now working in different parts of the republic. Practical observations are, in every step, joined with theory, and the author appears to be an enlightened philosopher, who has studied the immense volume of nature.

The prize proposed, relating to the resistance of fluids, was allotted to M. Komme, brother of the member of the convention. In the allotment of the new prizes, the academy admit as candidates Frenchmen only. They are not, therefore,

converts to the great principle of their own political system or their object is not the cause of science.—Perhaps, if all men are equal, the meaning affixed to the idea of equality, includes Frenchmen only.—We shall not find a more proper place for a short account of the different communications,—intending to give a more extensive one of the more interesting remarks in the present or a future number.

Discovery relating to Silk.

China has been long in possession of the art of bleaching silk; and the white silk, employed in manufacturing gauzes and similar articles, is exclusively furnished by that industrious nation. It was for a long time supposed that the silk was furnished by a worm of a particular kind, whose productions were white; but M. Baumé has discovered, that a great part of the white silk, from China, is whitened artificially by chemical processes. It appeared an object of sufficient importance to discover the secret; and, after a continued exertion of his chemical knowledge for many years, he has at last succeeded in bleaching perfectly the yellow silk of Europe.

The process consists in repeatedly washing the silk in a mixture of alcohol and muriatic acid. The method of preparing the last he describes particularly, and advises the most anxious separation of every particle of nitric acid. Every circumstance that can direct the artist is carefully pointed out, and many millions sent to China may now be confined to Europe, and promote a species of industry equally related to agriculture and chemical arts.

M. Vicq D'Azyr's *Memoir On the State in which the Yolk of an Egg is found in the Abdomen of a Chicken newly hatched*; and M. Borda's *Report on the new System of Measures*, will be mentioned more particularly.

Measures of the Meridian. M. Lambre communicated an account of his labours in measuring a degree of the meridian, of the physical and other difficulties that he experienced, and of the probable expectation he entertains of his success, in measuring it with considerable accuracy.

Experiments on the Dilatation of Glass. M. Lavoisier, had the time permitted, was to have given on account of the experiments, made in conjunction with M. de la Place, on the dilatation of glass, of metals, and other fluids; but it was reserved for the private sessions. The experiments, we understand, are important, and capable of very extensive application in operations relative to weights and measures, as well as in various arts, particularly in that of constructing clocks and watches.

Navigation. Mr. Williams has sent from Philadelphia, a memoir on the temperature of sea water, at different distances from

from the coast. He pretends to have discovered the law of its increment so exactly, as to determine the distance of a vessel from the coast, and the longitude at sea. No report has yet been made on this memoir, though commissioners have been appointed to examine it. The nature of his plan prevents us from being very sanguine of his complete success: yet, if, from his observations, an easy way of estimating with tolerable security, the distance of the coast, so as to correct an error in the reckoning be discovered, Mr. Williams will greatly assist the cause of science, and, what is more important, he will be the benefactor of mankind.

The sinking Fund of the Poor. This title does not convey very accurately the author's idea. His design is to point out methods of raising a fund for the poor, from the little savings of each individual, nearly resembling the clubs established for similar purposes in different parts of England. The plan was offered to the minister of public contributions, and he requested the opinion of the academy. The commissioners have offered some amendments, and it seems on a more extensive and better regulated system than any we have yet seen. The artist may place out his little savings in the most advantageous manner; a husband, for a moderate sum, may secure a subsistence for his wife; fathers and mothers may guard their children from the horrors of indigence.

The new Description of the intercostal Nerve, by M. Postel. It is sufficient to mention, this important nerve is described more minutely, and more accurately, than in any former work.

An Essay on the Standard of Saltpetre. The minister of public contributions has communicated to the academy, for its opinion, a memoir of M. Lavoisier, on the best method of ascertaining the real quantity of pure saltpetre in the unpurified mass: *Fas est et ab hoste doceri*; and we shall give a short account of the memoir in this place.—The difficulties that have always attended the ordnance department in this respect, have arisen from the manufacturers demanding too large a sum for the coarse saltpetre. The means of reconciliation has been to purify the salt in the large way. This does not please the manufacturers, and they desire a shorter and more simple plan, formerly approved by the academy, which however seems to require some correction. It is adding the coarse salt, to be examined, to a saturated solution of saltpetre, which will dissolve the other salts, and leave the quantity of pure nitre undiminished. M. Lavoisier endeavours to show, that these two parties, though seemingly opposite, have both a foundation for their allegations. He proves, that saltpetre deposited in water, may be wasted by evaporation, so that experiments with cold water will have very different results

results from those in which heat is employed. He endeavours therefore to consult the interest of each by a plan somewhat different; but we shall defer the particulars till we can add the opinion of the commissioners, who are employed in repeating the experiments.

Navigation. Many methods have been proposed to prevent the corruption of water sent to sea. It corrupts from two causes, in consequence of the extractive part of the wood being dissolved in the water, which imparts to it the principles of fermentation; and secondly, from the numerous insects bred in it, which live through their short period and die there. On this subject also the academy are engaged in repeating the experiments, and the result we shall notice at a future period. We may however hint, that if ever aerated barytes be discovered in sufficient quantities, without any soluble admixture, the problem will be satisfactorily resolved. A small proportion of spirit of vitriol will obviate both causes, and it may be perfectly separated by the ponderous earth.

Voyages round the World. The minister of the marine informed the academy, that M. Millet Mureau was appointed to collect whatever related to the voyage round the world, undertaken by M. de la Peyrouse, and requested, that the members would send him what scientific information they had individually received from their friends on board this unfortunate squadron.

In various sessions of the academy, the letters of M. Mechain, who directs the operations of the academicians, sent to measure a degree of the meridian in Spain, were read. These operations have been continued, notwithstanding the national disputes; 'and the same nation (we now translate from the journal before us) who refuses to respect French liberty, at least respects sciences, probably because science and philosophy are of every nation, without particularly belonging to any.' The Spanish engineers have received orders to continue their assistance, in M. Mechain's operations—liberality as little to have been expected as it is deserving of applause. The work will soon be finished: the chain of triangles will be continued to Perpignan, and thence to Paris.

Rapport sur le Procédé de Berthollet pour le Blanchiment des Toiles lu à la Seance publique du Lycée le 5 Mai, par M. Lavoisier.

Report on the Process of M. Berthollet for the bleaching of Linen; read at the public sitting of the Lyceum on the 5th of May, by M. Lavoisier.

Discoveries, in modern times, may probably be distinguished with propriety into three classes. Some, rather theoretical than practical, have but a distant and almost imperceptible relation to the useful arts: they are the foundations
of

of a vast edifice, whose extent or parts are still unknown. People uninformed or unaccustomed to reflect, are seldom struck with these discoveries: every thing appears to them useless, whose immediate application they do not perceive. There are discoveries of another kind more readily applicable, which add to the comforts of mankind, or bring the usual comforts more within their reach. These are neither the greatest, nor the most useful ones; but they are more highly valued, as the convenience is immediately felt. There is a third kind, whose importance is great, and whose utility is immediate. They change at once the face of science, and give a new spring to arts. The discovery of vital air is of this last kind. Priestley, if we except Mayow, had the first distinct glance of it; but Scheele, one of the most extraordinary men that science ever produced, who looked through nature, and whose daring genius at once penetrated every consequence, without passing through the intermediate steps which a more common mind requires—Scheele saw it pass from the calx of manganese to the muriatic acid, and give the latter some new, and most valuable qualities.

It was formerly known, that some acids deprived vegetable substances of their colours, particularly the nitric; but it left a faded brown. Scheele first perceived, that this new acid destroyed the colours more perfectly, and M. Berthollet, pursuing the first, prepared the oxygenated muriatic acid, and applied it to the purposes of bleaching, by discovering that the vital air was loosely attached to the acid, and capable of separating from it, to unite with the vegetable matter.

The usual methods of bleaching were tedious. The vital air was absorbed from the atmosphere, or rendered soluble in water, or different lyes. The process required much time, extensive and well situated fields. When Dr. Home, instead of sour milk, substituted oil of vitriol, the process was certainly shortened; but at the expence of the texture of the cloth. At present, for the art has already found its way into this kingdom, we fear it is not practised with the utmost care. Manganese is expensive, and there is reason to suspect that the use of the oil of vitriol is still in some measure retained. On these accounts we have extracted a little information from M. Berthollet's memoir, now first published.

The process employs, in some instances, only a few hours, or at most two or three days. It consists in dipping the thread or linen in the oxygenated muriatic acid, in which they must remain only a very short time. They must then be washed in pure water, and afterwards in a weak alkaline lye. The operation must be frequently repeated, and the whole requires only a building not exceeding in extent that of a common dye-house.

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This celebrated chemist has explained every particular of his art. He teaches the bleacher how to prepare most commodiously the acid, and describes a very simple apparatus for obtaining the alkaline lixivium. He shows how they are to be employed in carrying off the vegetable colouring matter, bleached indeed by the oxygen, but likely to return in particular circumstances; as for instance, when exposed to phlogisticated air, which combines with the vital air, forming water, and leaving the colouring matter in its former state. M. Berthollet has not even neglected the disagreeable smell sometimes left by his process. A small portion of volatile alkali seemed at first to destroy the remains of the oxygenated acid; but he afterwards found, that the effect was more certainly produced, and the cloths rendered more brilliantly white, by immersing them in water, slightly acidulated by the sulphuric acid.

It is with some regret we add; that, for a discovery of the most important kind, M. Berthollet has received only a civic crown. If he wished for no more, we honour his disinterested benevolence; for patriotism is too limited a term. If his wants make other rewards necessary, every commercial nation, as he has concealed nothing, should join in accumulating them.

Rapport fait a l'Academie des Sciences, sur le Systeme generale des Poids & des Mesures, par Borda, La Grange, & Monge, envoye au Comite' de l'Instruction publique le 29 Mai, 1793.

Report of the Academy of Sciences on the general System of Weights and Measures, by Borda, La Grange, and Monge, sent to the Committee of public Instruction, 29th May, 1793.

A NEW reform of weights and measures has often been mentioned in our Journal; as equally necessary and important. In 1791, the academy of sciences, in conjunction with philosophers of our own nation, was employed on this subject, and there was reason to expect the concurrence of our legislature. The late events have broken the bonds of union, which mutual interests formed, which the commercial treaty ratified and supported. The academy have now acted alone, and the convention have regulated the system of weights and measures according to their suggestions. If any one of their attempts be lasting, we wish that this may be so; for though we do not fully approve of their whole plan, it is an excellent foundation for a general uniformity. The academy first offered the foundation of their system to the constituent assembly in 1791. This part related to their unity; and, in different sessions, they have since examined the necessary connection between linear measures and measures of capacity; between measures of capacity and weights; between weights and

coin. Each different measure is now distinguished by a name, and they have extended, to every kind, the scale of decimal division proposed in 1790:—a step equally bold, judicious, and scientific.

The scales of division of French measures, and in some degree of English, differ in different kinds, and often in the subdivisions of the same measure, neither of which are sometimes conformable to an arithmetical scale. This cause produces much confusion, in calculating the surfaces or the solidities of bodies, in calculating bulks from weights, or estimating values. The decimal scale will prevent every difficulty in these processes; nor is it proposed to be confined to the common measures. All lineal measures, in the opinion of the academy, should be connected by decimal relations; and they have, of course, taken their agricultural, their itinerary and geographical measures, in the terms of the same decuple proportion, which at the same time contains the common linear measures and their subdivisions. The decimal division has been already adopted in the astronomical circles employed by M. M. Mechain and Delambre, in measuring the terrestrial arc, between Dunkirk and Barcelona. In these the quadrant is divided into 100° ; the degree into 100; and the minute into 100'. An astronomical clock, designed for observations on the length of the pendulum, has been equally divided into decimal parts. The day consists of 10 hours, and each hour of 100'.—Thus the day consists of 100,000', and each second is about $\frac{6}{7}$ of the ancient second, and the new second-pendulum about $\frac{3}{4}$ of the old one. The academy propose also, that the compass and the log-line should be divided in a similar way, hinting, at the same time, their opinion that the divisions of philosophical instruments should be of the same kind.

Linear measures of every kind should, they think, have some relation to the size of the earth, and that the basis of all the linear measures should be one of the decimal divisions of the quadrant. This is fanciful and uncertain. Astronomy is not yet sufficiently advanced to render it permanent; and more unchangeable, units, as we have had already occasion to notice, might be taken. Yet a decimal division of a quadrant, it may be alledged, must lessen, by the subdivisions, the error; and it is only necessary to fix the æra, at which the unit is assumed; though it may be replied, that this is in reality making the measure arbitrary, and, if the most gratuitous unit be assumed, it would be only necessary to explain the circumstances in which it was first assumed. The Academy, however, observe, that the value of a degree is known with sufficient accuracy, that the 45th degree of latitude equals 57027 toises; and this measure the commissioners observe may be de-

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pended on to $\frac{1}{4300}$ nearly. But, in an elliptical sphaeroid the 45th degree may be considered as the mean of the extremes; consequently the quadrant equals 90×57027 . This sum, continually divided by 10, will give the unit.

The result of the two first divisions 513243 toises and 51324 toises can only be considered as great geographical measures. In the new division of the circle, the quadrant consists of 100 degrees, and consequently the last number, which is the 100th part of the quadrant, will be the *terrestrial degree*: and the number, which precedes it, consequently equal to ten degrees.

The two next divisions may be considered as itinerary measures; the first — 5132 toises, does not greatly differ from a French post, about $8\frac{1}{2}$ English miles. This distance was nearly that called, in Upper Egypt, Schöene, in Asia Stathme or Station: it is still employed on the coast of Coromandel. The next subdivision, 513 toises, may be employed in small itinerary distances, and may be called the *decimal terrestrial minute*: it is about two-thirds of an English mile.

The two next divisions are for superficial measures, employed in surveying. The largest containing 307 feet 11 inches and 4 lines, will be the side of the new acre, which will be nearly double the former acre, accurately in the ratio of 49 to 25. A measure of this kind was employed in Greece, under the name of the little stadium — The smallest or 30 feet, 9 inches, 6 lines, will be employed instead of the perch, and will be like it, the side of the elementary square of the acre. This measure may be styled the *decimal terrestrial second*, and may be employed, they observe, in the divisions of the log-line.

The seventh division, or the ten millionth part of the quadrant, will be the principal *unity of common linear measures*. It may be employed instead of the toise or foot, to compare distances, square surfaces, or cube solids, and will be at the same time the measure of the yard and the fathom. It consists of 3 feet 11 lines and $\frac{44}{1000}$, a very little more than 3 feet 3 inches English. It will have 3 subdivisions, the 8th, 9th, and 10th decimal division of the quadrant, respectively equal to 44 lines and $\frac{1}{3}$; — 4 lines and $\frac{4}{9}$ — $\frac{4}{9}$ of a line.

The Academy hesitated respecting the names to be assigned to these subdivisions: they at first preferred those that pointed out the value, rather than arbitrary, though more simple, appellations. The ten millionth part of the quadrant, or the unity, they styled metre, and the others, decimetre, centimetre, and millimetre, or millaire; but a little reflection showed them, that the names were too long, too complicated, and liable to be mistaken. They therefore called the unity metre, the 8th, 9th, and 10th divisions, palme, doigt, trait, respectively.

respectively. The 6th division they called *perche*, the 5th *stade*, and consequently the new acre is the square of the *stade*; the 4th *mille*, the 3d *poste*, the 2d degree, the first decade.

Measures of capacity are the next objects, and the Academy judiciously determined, that there should be the same measure for liquids and grains. They assumed, for what reason will soon appear, the *palme*, the 8th division of the quadrant, or the first decimal division of their linear unity, for the unity of capacity, and employed three other measures in the decuple progression, containing 10, 100, and a 1000 cubic palms respectively. The last is the cubic metre.

The cubic *palme* will be equal to $50\frac{6}{7}$ cubic inches, and will not greatly differ from the Paris pint of 48 cubic inches. The cubic metre will, on the contrary, be the unity to which large quantities are referred, and, in that respect, resembles the tun. It will contain $1051\frac{1}{3}$ pints, and be not very distant from the English tun, which contains 1008 pints, or that of Amsterdam, which contains 985 pints. The two intermediate measures contain $10\frac{1}{2}$ pints, and 105 pints: the first, they observe, will supply the *velte* used in some parts of France.

Considering these measures, with respect to grains, the elementary measure will be about $\frac{1}{4}$ larger than the pint (*litron*) supposed to contain 40 cubic inches; the second will be $\frac{2}{3}$ of the Paris bushel, supposed to contain 16 *litrons*; the third will be about $\frac{2}{3}$ of a *setier* (about 8 English bushels) and the 4th, or the cubic metre, will be 6 *petiers* $\frac{4}{7}$ nearly. The first will of course supersede the *litron*, the second and third the bushel, and the last will be the unity of large quantities of grain: these four measures are styled *tonneau*, *setier*, *boisseau*, and *pinte*.

The Academy has referred the weights also to the measures of capacity, and of course, ultimately to the linear measures, by taking for the unity of weight, the quantity of distilled water contained in the cubic *palme*, the new *pinte*, supposing the water at the temperature of ice, and weighed in a vacuum. A cubic foot of water, in these circumstances, was found to weigh 70 pounds and 60 grains, whence they concluded that the cubic *palme* would weigh 2 pounds, 5 drachms, 49 grains. This unity will have four decimal subdivisions, the first of 18841 grains, or $3\frac{1}{4}$ ounces nearly; the second of 2 drachms and 3 quarters, the third of $\frac{1}{10}$ of the weight. Of this weight, superior to unity, the Academy proposes three. The first containing 10 unities, or 20.44 pounds (*poids*, the *marc* is always understood, when treating of French weights); the second 204.4 pounds, the third 2044 pounds. This last is nearly equal to the ton of shipping, to

much used in commerce and navigation, for it is 2000 pounds French, 2075 English, 2009 pounds Dutch. The names of the subdivisions of the unity (which they style pound decimal weight) are ounce, drachm, (drâme not gros) maille, and grain. The ton, which is equal in weight to a cubic metre of distilled water, they call millier. The tenth part of the millier, or 100 pounds, is called quintal, and the tenth part of the quintal, or 10 pounds, decal.

In the system of coinage, it is necessary that the weight of money should be easily verified, and, of course, that the unity of coin should be connected with the weight of a pound. They take, for the unity of coin, a piece of silver which weighs the 100th part of the new pound; and they have two subdivisions, the 10th and the 100th part. The unity of coin will consequently be equal to 183.041 grains, and the crown weighs 553.01, so that the value of the new unity will be about 40 sous 10 denier, nearly one shilling and nine-pence English: the second and third pieces will be worth 4 sous 1 denier, and 4 deniers $\frac{1}{2}$ respectively.

A piece above the unity will be necessary to replace the crowns, the current money of France; but this task they decline, deeming it sufficient to have pointed out the unity of coin.—Thus they have completed their system extensive and immense; but, when understood, clear and simple. The linear measures are taken from the decimal divisions of a quarter of the terrestrial meridian; the cube of one of these gives the elementary measure of capacities, serving equally for liquids and grains. The weight of distilled water, contained in this cube, is the unity of weight, or the new pound, and the unity of money, a piece of silver weighing the 100th part of this pound. If we add to this, the advantage of the decimal division, we shall find much to commend; and we trust that, in the cause of science, all national animosities will disappear, that we shall imitate our neighbours, at least in this respect.

*Memoire de M. Vicq. de Azyr sur la Maniere dont le Jaune des
Eufs se comporte dans le Ventre du Poulets; nouvellement
Eclos.*

*Memoir of M. Vicq d'Azyr on the Manner in which the Yolk of
Eggs is disposed of in Embryo Chicken.*

AS the labours of the French Academy have employed much of our time; and, as many other interesting publications are still to be noticed, we shall, for the present, take
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our leave of their attempts, by an account of M. Vicq d'Azyr's very interesting Memoir. While we acquit ourselves of our promise, we shall, we hope, add to the physiology of this class of beings, and illustrate one very singular circumstance respecting the generation of oviparous animals.

The first step, indeed, in the Academician's Memoir, is to destroy the distinction between viviparous and oviparous animals. All nature is, he observes, oviparous; and, in this comprehensive term, he includes vegetables; while, from the anatomy of the egg, much light, he supposes, will be thrown on the problem of the re-production of animated beings. Notwithstanding the labours of Haller, of Malpighi, and Bonnet, the origin of the egg, and the internal structure of the yolk, are little known; while Haller's account of the evolution of the pulmonary ventricle, and the right auricle, deserves a more particular explanation. We are told that the yolk is inclosed in the belly; but its position, the ratio of its decrease, and the period of its disappearance, have never been examined. These are the author's objects in the Memoir before us.

In the first days of incubation, the brain, the spinal marrow, and the heart are evolved: about the middle of this period, the intestinal and gastric system, to which the yolk of the egg belongs, appears. From the tenth to the nineteenth day of incubation, the yolk assumes a concave form, and forms a bed for the embryo. The bulk of the yolk increases; it becomes greenish, and more fluid. Haller has shown that the external membrane is a continuation of the skin of the foetus, and that the two membranes of the sac, which immediately incloses the yolk, are a prolongation of those of which the intestines are composed. But, independent of the umbilical vessels, which, from the tenth to the thirteenth day of incubation, cover the whole surface of the egg, M. Vicq d'Azyr has discovered, that the middle mesenteric arteries, and the vena porta hepatica, are spread on the sac which covers the yolk, penetrates it, and supplies its membranes with fluids. The yolk, therefore, nourished by the fluids of its abdomen, belongs more immediately to the foetus than the white, for which the system of umbilical vessels is principally formed. The yolk communicates with the intestinal tube of the chick, by a hollow pedicle, and this pedicle opens in one of the cells of the intestines, near the umbilicus.

Former authors have said, that at the end of incubation the yolk enters the abdomen; but, more accurately, the belly whose extent, in comparison to the size of the chick, is at first immense, seems then to contract. The yolk yields to the pressure of the membranes, which then condense, and particularly to that of the abdominal muscles, which then begin to con-

tract, while the peristaltic motion of the intestines contracts their cells, of which the hollow pedicle is a prolongation. The contraction of the sac forces the yolk of the egg through the hollow pedicle, into the intestines, and our author has found a part of it there on the 20th, and more frequently on the 21st day of incubation. At this period the chick, too much confined in the egg, 'bursts its cearments,' is born and breathes. The observations of physiologists then ceased; but the yolk still continues in the belly of the chick, and makes a part of its intestines, long after its birth.

About the end of the first day it is diminished nearly a fifth. It is then suspended between the umbilicus, to which it adheres by a large short ligament, and the pedicle of the yolk, which opens into the cavity of the intestines. The diminution continues gradually to the 6th day; at that time it is lessened to two thirds of its former bulk, and the ligament, which united it to the umbilicus, is become long and thin. About the 7th day, the yolk is reduced to a little triangular mass, about the sixth of an inch long. It is drawn backward towards the kidneys, and the ligament appears like a thread moderately stretched. From the 10th to the 13th day, the yolk does not exceed the size of a millet seed, and the umbilical ligament is no longer seen.

The pedicle of the yolk is not always wholly destroyed. Our author has discovered it in geese, in female swans, and even in chicken, which have been long adult. It is fixed to the middle of the intestinal tube, and at its extremity, there are still some remains of the yolk. In the intestines of chicken, M. Vicq d'Azyr has traced the yolk to the stomach, and seen it subjected, in that organ, to the action of the digestive fluids. In some cartilaginous fishes, it is carried there by a particular duct. It is therefore the fluid provided by nature for nourishment during the first five or six days, and it is an animal fluid, already in part assimilated, consequently better adapted to the tender organs of the young animal.

M. Vicq d'Azyr has also communicated some comparative observations respecting insects, which appear to have the same final cause. The insect, in the last period of its state of nymph, is completely evolved, as the chick is at the end of incubation; so that the egg is a sort of nymph, and the nymph a kind of egg. But it is remarkable that, in the belly of the bee just escaped from his envelope, the same honey is found, with which the worm was nourished previous to its metamorphosis, like the yolk of the egg in the belly of the chick; and to take away all doubt respecting the utility of the latter, it has been separated at the first moment of birth, when the result has uniformly been death, seemingly from inanition.

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From the author's recapitulation of our knowledge on the whole of this subject, we shall select some remarkable circumstances.

1. The chick is evidently formed in the fecundated egg, where its different organs are regularly evolved. 2. As the white and yolk of the egg are only appendages of the chicken; as the latter makes a part of its intestines, and the blood vessels arise from its trunks; as the white and the yolk exist in the egg, previous to fecundation, the foetus must also exist previous to this event, or its first lineaments must at least be formed. 3. These first lineaments, consequently, belong to the mother, and they particularly consist in organs, placed in the centre. Our author fancifully adds the analogy of the pistil and seeds of vegetables, arising from the sexual or medullary part, while the stamina arise from the wood. 4. The influence of the father is considerable, as is evident in males; but it does not create the germs; and we rather know to what it does not extend, than what it really effects. 5. The author admits of two species of germs, the one representing the individual produced, contained in the eggs, and always making a part of the ovary; the others only capable of representing a particular part, as the limbs of the crustacea, and the fins of the pisces. 6. Eggs themselves may be divided into two great classes, some soft, and evolved in the uterus of the mother, others covered with a shell, more or less hard, evolved after being separated from the mother. The second class is divided into those which preserve the same bulk during incubation, and those which enlarge after being laid. He distinguishes also those whose germ is extremely minute, from others, where an embryo is seen in the center, a sort of nymph, containing the animal in its first state, and in a form which it will not long preserve. Birds, oviparous quadrupeds, serpents and fish, insects and worms, are examples of every shade of this variety. 7. Two conditions are essential to the evolution of germs, the concurrence of the male, and a due degree of heat. They are united in a concurrent operation in the first class; but separated in the second. In the latter the first organic impulse is not yet given; but increase the heat, and the blood will assume its colour; the oscillations of the heart and arteries begin; the viscera, at first rudely traced, will assume their forms and convolutions. It is therefore by the power of the male that the germ is perfectly completed; but it is by the action of heat that it lives. After running through the most remarkable varieties, and the earliest periods of life, the author adds, according to the idea of Haller and Bonnet, that reproduction is not, as has been supposed,

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ed, the creation of a new being, and that, what is called life, extends beyond the period at which it is supposed to begin. It is a continued evolution of germs, the series of which are evolved, fecundated, and succeed each other.

Beytrag zur Geschichte des Ostindischen Brodbaums, &c.

Memoir on the History of the Bread-Fruit Tree of the East Indies, with a systematic Description of the Tree, formed from all the Accounts and Descriptions given of it by the Ancients or Moderns. By Dr. George-Wolgang-François Panzer. 8vo. Nuremberg.

THIS Memoir is peculiarly interesting at the time when the bread-fruit tree has been communicated to the *antæci* of its native country, by an exertion of benevolence unexampled, and of scientific knowledge, which has effected what would formerly have been thought impossible. — ‘We do not want, says M. Panzer, descriptions of the bread-fruit tree, but we have no *classical* ones (we wish he had said scientific) except those of Thunberg and Forster, and it is to be wished that we had a complete and authentic natural history of this vegetable.’ To supply this defect is his object. He has translated, from the German, Hon Huyn’s Commentary on Linnæus’ System, extracted the History of the Bread-fruit Tree, adding every thing on this subject, from ancient and modern authors, which Hon Huyn has omitted.

The bread-fruit tree, in the Malais language, is called *loc-cum* or *soccum-capas*, on account of the farinacious pulp of its fruit. From this Rumphius seems to have borrowed the name of *foccus*, which he has given it. At Macassar, it is called *bakar*; at Ternate, *gomo*; and at Amboyna, *soëun* or *fun*. Anson tells us, that at Tinian it is called *rima*; Ray speaks of it by the name of *schimey*, its appellation in the Moluccas and Philippine Islands. Dampier is one of the first who told us that, in the Philippines, there was a tree as large and as high as our largest apple-trees, whose head was considerable in extent, which had black leaves, numerous branches, and whose fruit was a kind of bread. This tree grows in the whole of India, and the eastern islands; but particularly in the islands of the Pacific Ocean, where it forms the principal food of men, animals, and birds.

Much has been added to this account by captain Cook and his companions. According to Hawksworth, the bread-fruit grows on a tree of the size of a common oak. Its leaves are oblong, often eighteen inches in length, with deep indentations like those of the fig-tree, which they greatly resemble in colour

ecelour and density, affording also, like them, when bruised, a milky juice. The fruit is as large as the head of an infant, nearly of the same shape, externally reticulated. The skin is thin, and the fruit has a kind of kernel, nearly of the size of the handle of a small knife. The pulp is the nutritive part, white, light, and elastic, like new bread. Before eating, it must be broiled, and, for this purpose, it is cut into two or three portions. The taste is not very particular: it is a little sweetish, resembling the crumb of bread, mixed with the topinambour (*helianthus tuberosus*.)

The tree affords fruit for seven or eight months, and it may be gathered during the whole of this period; but, to preserve it the rest of the year, it is fermented, and a kind of leaven made of it, called mahie: this is prepared in the following manner. The fruit is gathered a little before it is ripe, and laid in strata. In this state it ferments, becoming very sweet and unpleasent. By drawing the stem the kernel is separated, and the fruit is next put into a perforated vessel, kept for this purpose, the sides and bottom of which are covered with herbs. The top is covered by leaves, and the whole pressed down with heavy stones. The fruit thus becomes acid, and continues so for several months. When used, the necessary quantity is drawn through the holes, made into cakes, covered with leaves, and baked. The Europeans generally at first dislike, but soon begin to relish it, and, like all artificial tastes, this soon becomes particularly agreeable. Another way of preparing it is, to bruise it, and by means of repeated effusions of water to make a thick cake, which is often rendered more pleasing by some additional flavour from bananas or mahie. This is put in the shells of cocoa-nuts, and eaten as a delicacy. Other preparations of this fruit are mentioned; but it is useless to enlarge on them.

M. M. Forster and Thunberg first observed the parts of fructification of this very remarkable tree, with the eyes of naturalists. It is of the class monoecia, bearing male and female flowers on the same trunk. They distinguish three species; 1. *Artocarpus incisa* vel communis; 2. *A. integrifolia*; 3. *A. rotundifolia*. There are a few less interesting varieties. The tree is not propagated by seeds, but only by the roots, which rise above the earth. Incisions are made in these, and suckers arise from them, which are cut off and planted in the spot destined for them. It is also said that it may be propagated by shoots cut off, and stuck in the ground; but we shall soon know its particular management more perfectly.

D. Jac. Christoph. Rud. Eckermann, Theol. Prof. in Acad. Chilon. P. O. Compendium Theologiæ Christianæ theoretiæ Biblico-Historiæ. 8vo. Altona.

A Compendium of theoretical and Biblio-historical Christian Theology, by D. J. C. R. Eckermann, &c.

PROFESSOR Eckermann, whose death is deservedly lamented as no small loss to the Christian world, hath exhibited in this little tract one of the best manuals we have hitherto seen, for the use of students in theology. For as it is an object of the greatest moment that those, who are to become public instructors, should themselves be duly instructed; so, with a view to prepare them for a knowledge of their profession, it is here the purport of the professor to investigate, in a summary manner for their use, the true and proper doctrine of Jesus Christ, as contained in the sacred Scriptures alone; or, in other words, what he first taught the Jews: what had been delivered in the Old Testament concerning the nature and dignity of divine worship, which he and his apostles confirmed; together with those things which have a most intimate connection in their own nature with such heads of sacred doctrine as are peculiar to the revelation of Jesus. Other matters, for instance, the popular opinions of the Jews; peculiar phrases universal among them; established tenets of their learned men, derived from a prejudged sense of the prophecies, and consequently erroneous interpretations of them*; also, such notions as the minds of the people at large were possessed of from the traditional glosses of their scribes, are set aside as figments, of which the Jews were in possession before the coming of Christ; and having no essential, or even proper, connection with the doctrine of salvation. Of this class in particular are considered the opinions entertained of the Messiah's kingdom, which the Jews referred to the end of the world, the creation of a new heaven and a new earth, the universal assemblage before the throne of God and the Messiah, when the pious Israelites should be admitted into the new earth, and there enjoy eternal life and happiness; whilst the impious Gentiles should be thrust into Gehenna, and there be punished with devils in the most grievous torments. Of the same sort are accounted those formulae of language, originating either from the notions of the Jews of the official powers of angels and demons; the dignity of sacrifices, priests, and sacred rites, their necessity and effects,

* It was perhaps in reference to such that St. Peter declared 'no prophecy of Scripture is of any private interpretation.'

or other sentiments of the Jewish theologists relative to the beginning of the world, the human race, and the mode in which God acts towards mankind at large, or individuals of them. The ground alledged for this general distinction is, that the professor could not think himself authorised to affirm that these opinions and tenets were confirmed either by Jesus or by his apostles; though, for the purpose of not unnecessarily combating the vulgar form of speech, or else to convey more important information, they accommodated their method of instruction to the established practice of the time. It is sufficiently obvious that the interpretations assigned to the prophecies, as well as the glosses on the doctrine of Moses, and additions to the ritual instituted by him, which prevailed in our Saviour's time, were without the support of divine authority — and why not then are their traditional opinions, which are equally destitute of the like sanction, to be regarded in the same light? These then are to be looked upon as subjects of disputation, independent in their nature of that doctrine of Jesus that can alone make men wise to salvation. In respect to the use of this compendium, the learned author expresses himself in the following manner:—

‘*Optandum est, ut semper, sicut nunc fieri solet, non modo futuri doctores religionis Christianæ; sed etiam omnes alii adolescentes, ac imprimis ii, qui publicis muneribus cum virtute sustinendis et fungendis destinati sunt, scholarum et Gymnasium sapienti et pia disciplina ad perfectionem salutaris doctrinæ Jesu Christi intelligentiam perducantur, et in tenera juventute sic mature satis religione et pietate christiana imbuantur, ut eam perpetuo servant eamque sancte colentes civibus reliquit, qui eos, quos muneribus publicis fungi et honoribus ac titulis exornari vident, in altiori quasi gradu collocatos præcipue intueri solent, exemplum virtutis atque veræ pietatis præbere possint. Huic autem consilio gravissimo nulla aptior esse videtur institutio, quam ea, quæ simplicem ac propriam doctrinam salutarem Jesu Christi tradat, eamque separet ab omnibus iis, quæ ab aliis hominibus vel antea inventa, vel postea huic doctrinæ superaddita sint. Tanta enim est doctrinæ Jesu Christi de uno vero Deo ac pio veri Dei cultu, atque de recta et plana via, quæ vos ad veram et æternam beatitudinem ducat, evidentia, præstantia et efficacia ad veram virtutem et pietatem in animis nostris excitandum et corroborandam: ut quum virtute ac pietate christiana vere nihil sit pulchrius, nihil formosius, nihil amabilius, dubitari nequid, quin omnes, qui hanc doctrinam recte perceperint, et veram virtutem christianam penitus cognoverint ardentissimo hujus*

hujus doctrinæ præstantissimæ amore incendantur. Si quis autem hoc consilio in institutione juvenum ad religionem ac pietatem christianam meo libro vellet: facile quidem ea, quæ ad systematis theologici formam pertinent, omitti ac doctorum academicorum scholis relinqui, atque hoc modo omnium juvenum animi in vera fide christiana ita confirmari possent, ut fides ista posthac numquam in dubium venire queat *.

This summary is drawn up with great clearness and precision in short sections, upon which a lecturer may comment with considerable advantage.

* It is to be wished, not only that the future preachers of the Christian religion may continue, as at present is usual, to receive instruction suitable to their department; but that the other youth in general, particularly those who are intended for the proper discharge of high public employments, may, by a pious and well-regulated course of education, in the schools and different seminaries of learning, be formed to a more perfect knowledge of the salutary doctrine of Jesus Christ; whence, all their conduct being uniformly directed by its influence, they may become shining examples of virtue and piety to others, who are commonly inclined to imitate the manners of persons distinguished by superior rank. Towards accomplishing this important purpose, nothing seems more essential than a faithful exposition of the doctrine of Jesus Christ, divested of all the extraneous circumstances of human invention. For such is the excellence of that doctrine, respecting the worship of the one true God, and the effectual means of obtaining eternal salvation; that as nothing is either more beautiful or more lovely than the Christian religion, so those who are truly endued with its principles, must ever hold its unequalled purity in the highest estimation. Whoever shall be inclined to make use of my book, for the instruction of youth in the elements of virtue and piety, will be convinced, that a full persuasion of the truth of the Christian religion, is best maintained by a total disregard of the fantastical notions, with which it has been so much disfigured and obscured by the arbitrary comments of the schoolmen.

Oeuvres Philosophiques de M. Hemsterhuys. 2 Vols. 8vo.
Paris.

The Philosophical Works of M. Hemsterhuys, &c.

M. Hemsterhuys died in 1790. He was first clerk in the secretaries office of the council of state in the Low Countries. His father was a physician at Groningue in Friseland, and his uncle, a man of singular learning, published valuable editions of Lucian, Aristophanes, Xenophon, &c. Our author, without neglecting other sciences, applied himself chiefly to metaphysical inquiries, which have always been studies peculiarly interesting to the Germans. This singular nation in their metaphysical systems unite very different and opposite qualities, a cold calm reflection, with a warm imagination, not an inventive imagination, which leads them to explore new paths in science, or new expedients in art, but a passionate fondness for sentimental illusions, an habitual indulgence, in the contemplation of abstract ideas, which lead them to what is miraculous and incredible. In Germany, the reveries of Swedenburg have made the greatest progress; it is the country whence Mesmer first published his visionary system of animal magnetism; in Germany, the singular romance, which has been so extensively injurious, appeared, whose proper title was—‘The Sufferings of young Werther:’ among this serious and phlegmatic people, the doctrine of occult sciences, of intermediate spirits, of powers to raise the dead, of alchemy and astrology, appeared, or were most warmly cherished. The sect of the illuminated, whose operations have been deeply planned, long kept secret, and extensively but silently disseminated; who have influenced the late political convulsions, with decision, effect, and the silent but dreadful energy of an earthquake, prevails most powerfully in Germany. It is a problem in the history of the human mind not yet resolved: is it that the soul must always have an object, and will start from solitude, to other worlds, and imaginary beings? — Is it, that confused with meditations beyond its reach, and investigations beyond its powers, the mind embodies ideal images, from the disturbance of its own ballance? The mystics, *in general*, mean not to deceive: Swedenburg was a man of morals and of religion, but probably weak and credulous. It is probable, however, that the bulk of the converts are led to act from a secret and premeditated impulse, that, as in the political system of the Jesuits, whose remains and successors it is supposed the illuminated are, a few able and unprincipled people lead those who are contented to believe and to obey.

We have started the subject, which we mean not to pursue: a few years will elucidate it more fully, and we shall now return to our author, the complexion of whose works suggested the preceding remarks.

M. François Hemsterhuys is not one of the initiated, but is too much attached to sentimental illusions. He has written much, and is passionately fond of spirituality, of which he gives a new theory, though, in reality, his principal arguments are those Fenelon, Locke, and Clarke, on the existence of a first cause, and the immateriality the of soul. Locke, indeed, though he allows that the faculty of thinking is distinct from the material part of our system, does not assert that organised matter cannot be endued with this faculty. His reserve has been blamed, but true philosophers will never be positive: they know that more is unknown than the most successful researches have yet attained. M. Hemsterhuys has not yet learned the art of doubting or of owning his ignorance. His imagination, which gives a glowing warmth to his language, till it becomes often poetical, is so active as to supply the place of reasoning, and supports what arguments are incapable of proving. He combats the materialists and the atheists with great zeal; and to overfet their flimsy arguments requires no great effort. In Germany an attachment to religion, as to government, is a habit: the Germans are slow, peaceable, and averse to innovation in the beaten tracts they have been used to pursue. M. Hemsterhuys resembles his countrymen, and (to his great praise be it added) is equally a supporter of religion, of good order, and of government.

In metaphysics, his chief ideas are borrowed both from the ancients and the moderns; and they are all directed to his principal object, to demonstrate the tenets of Christianity by philosophical inductions. He does not announce this design with the formality of Paschal; but conceals it by the most abstract theories, by the rigorous forms of logic, and, above all, by the formulæ of algebra. We thought we had seen the end of this last mode of treating the subject; but algebraic calculus we find introduced in a metaphysical work of our own island, of which the notice has been unfortunately delayed, by the indisposition of one of our associates; we mean Dr. Gregory's *Essays*.

What the author has observed respecting love and desire, which he makes to consist in the attractive tendency of an individual, to unite with another, is taken from the atoms, the images, the emanations so beautifully described in the lines of Lucretius. He concludes, that, in the system of animated beings, there are two opposing forces, which are perpetually con-

contending; the one which tends to unite; the other which has an equal tendency to separate; in other words, a centripetal and centrifugal force applied to the moral world. This proposition may afford endless discussions without a conclusion, had not our author ingeniously found one, which is, that this centripetal force will, at a future period, succeed, and all will be united with the ONE, in other words with God. The conclusion is not indeed wholly new; but there are not a few anomalies to be conquered before it is fully admitted. If brutes have souls, according to this system, they must be united with the Deity. The objection may, however, be eluded by the negative. But what must become of the souls of the wicked? Must they be united to God, or must they be purified by the thousand years of purgatory, according to the ancient systems? Philosophers have dreamed so long on these intricate subjects, that their dreams must necessarily be at times copies of each other.

In another treatise, the author, by a series of arguments, endeavours to show, that the habitual discontent of man, whose thoughts and desires always go beyond what is possible, proves that human nature is degraded, and destined for a superior station, and more extensive powers. M. Hemsterhuys does not speak of original sin, but it is comprehended in this system. If this position be applied to a future state it will be incontrovertible; but if our author meant to allude, as it appears he did, at least in part, to a state of moral perfection upon earth, all we can say is, that mankind have as yet made but few advances to this happy, ideal state. The following passage is singular:

‘Religion, passing through the hands of mankind, received in proportion to the time elapsed such monstrous and unsuitable additions, that it is almost impossible to form an idea of Christianity in its perfection, or of the period and events of its first introduction.’ The author does not surely mean that Christianity is lost, while the gospel of Christ remains. — The next passage that we shall select is more judicious and rational: he is speaking of modern Christians.

‘Consider how they treat the Almighty. They request, for themselves or their monarchs, riches, honours, and victories, which they cannot obtain but at the expence of their brethren, who are equally importunate for the same blessings. They wish to persuade him, that all their wars are defensive, and designed to prevent or counteract injustice. The Pagans were more reasonable, when they asked for the extermination of their enemies from the gods of their own nation, and their enemies made the same request to their tutelar deities. Christians

tians also, without blushing, thank that God, who gives life to the whole universe, for having deprived a certain number of their brethren of that blessing, in consequence of their prayers, so far as they had any effect.'—'It must be confessed, adds the author, that man, looked at in this light, appears absurd and mean. But he is very different. *Happily* his meanness is the effect of his own depravity, the necessary consequence of the construction of artificial society.'

We cannot close this article without noticing our author's Eloges. They are the least happy part of his work. 'The philosophical description of the heart of the late M. Fagel is a singular tract: it begins with this strange reflection: 'The great souls, which appear from time to time among men, are the works of Providence, destined for a purpose beyond this world. *They are buds which shoot into eternity.*' Perhaps it might have been better to have waited till he could not only have seen the shoots, but the flowers and fruit, before he had decided so positively about the design of the good secretary's existence*.

Again,

'M. Fagel confessed to his intimate friends, that he possessed prodigious talents, of which he made no use.'—This must have been unkind, but his friends were very condescending thus to trust his own word.—

Once more,

'In the fine arts, it appeared that nature had dispensed with the necessity of his studying. — His touch was so fine, his taste so exquisite, the rapidity with which he perceived the whole so great, that he decided in a moment, and had never occasion to alter his opinion.'—We can only say, therefore, that M. Fagel was infallible.

Such is the singular work, which we thought would entertain our readers, while it gave them a specimen of a kind of writing, not uncommon on the continent, where authors are contented to say little with great pomp; to detail as novelties what had been before often repeated; and to lead the superficial reader to think that new, which frequently is but newly, and often less advantageously dressed.—We ought, indeed, to apologise to the author's German friends, if we have, in any respect, mistaken his meaning. We employed the French translation, and have much reason to think it hastily and inaccurately executed.

* He was Greffier to the States General, and died in 1772.

Über die gewöhnlichen Kinderkrankheiten, &c.

*On the Diseases most common to Infants, and their Treatment—
a Work newly arranged after Armstrong, by Dr. James
Christian Gotthed Schæffer. 8vo. Ratisbon.*

DR. Schæffer, about six years since, translated Armstrong's Treatise on the Diseases of Infants; but that translation was soon sold, and he has now republished it newly modelled, and with so many valuable additions, that it is almost a new work. It is divided into twenty-six chapters. In the first he considers the treatment of children at the earliest period, and gives some useful information to midwives. He certainly is too indiscriminate in his directions for suffering the cord to bleed when the child appears dead. Asphyxies proceed from many causes, and particularly from weakness, when such practice would be highly injurious. But, on this subject, we have no proper guide; nor is this the place to enter into the details which experience has taught us. His directions respecting cold, and exposing infants to the air, are more judicious. The use of early laxatives, when the new milk cannot be had sufficiently soon, or when it does not operate, is explained very properly. The hardening of the cellular substance round the navel, no very uncommon circumstance, our author once saw; the suppuration of the eye-lids, most probably from exposing the infant suddenly to a light too strong, he considers at some length. On the subject of aphthæ, he speaks with much disrespect of a dissertation, by a Spanish physician, which obtained the prize from the Royal Society of Medicine at Paris, an Essay, of which in our examination we could not speak with much commendation. He observes, that the Germans have always too much confidence in the works of foreigners; though he assures us, *on his honour*, that in his travels through France and Italy, he found the greatest part of the practical physicians were empirics; and that even in England what he observed did not answer his expectation. In aphthæ, our author found evacuants, and afterwards a solution of borax and of white vitriol, most useful. In vomitings and diarrhœas, vomits are almost the only resource. He adds some observations, clearly related, on the hydrocephalus. Though he has not obtained a cure by means of mercury, he thinks it a medicine which promises to be of great use, by its increasing irritability, and exciting the action of the salivary glands.

In dentition, he opposes the cutting of the gums, and compares, with some ingenuity, the escape of the teeth from the gums, to the evolution of a flower from its bud, and observes, that dentition seldom forms an essential disease; but is rendered

dered dangerous by the concurrence of accidental complaints. In cutaneous eruptions, he sometimes advises æthiops rhinal, an inert and trifling medicine, if genuine; milk of sulphur, equally useless; or antimonial preparations, whose virtues depend on their choice. Externally, he recommends blisters, or the bark of favine. If they depend on syphilis, he gives the mercurius alkalinus, gradually increasing the dose. He doubts, with much reason, that the nurse drinking a draught of cold liquor, can ever produce eruptions. In some kinds of eruptions he recommends the pansy, and thinks that when the urine resembles in smell that of cats, it is a sign of an approaching cure. Tinea and other diseases of the head, which are more rare, as children do not so commonly cover the head, he considers as eruptions. If the glands of the neck are at the same time swollen, he covers the eruption with cabbage leaves, and rubs the gland with the juice of the yellow iris. Internally in cases of tinea he gives Plummer's powder, with rhubarb and jalap, and applies sometimes externally gum ammoniac dissolved in vinegar of squills.

In the small-pox, he thinks the first infection is on the nerves, and not on the fluids, by which a specific fever is produced, so that the nervous system is afterwards insensible of the stimulus. Our author complains, that the two first periods on which the happy termination of the disease depends, are too much neglected. To save the eyes from the pustules he recommends, with great earnestness, white vitriol; and, when the pustules begin to dry, evacuations. In inoculation, the author follows the method of Ingenhouz, and thinks, with Rosen, that fair children have fewer pustules than brown ones.

In a scarlet fever, Dr. Schæffer advises that the patient should not be too suddenly exposed to the air during convalescence, for the tone of the skin is much weakened, and the inconveniences which usually follow the disease, arise from this cause. Among the inconveniences may be reckoned symptomatic spontaneous vomitings. In the whooping cough antimonials are still the principal remedies. M. Schæffer thinks, with great reason, that it is infectious, and that the tincture of cantharides is often very serviceable. Rachitis and schrophula are, it is said, to be cured by coffee made from acorns, if vomits are premised, and the coffee used early. In tumefactions of the glands, the juice of the roots of the zyris is said to be useful, when rubbed on them. In ascarides, two scruples of aloes, dissolved in three ounces of milk, is said to be a specific.

These are some of the leading novelties in Dr. Schæffer's work, and we think he has, in this volume, made the amende

honourable for his reflections on the English physicians. We know not who he met with in his journey to this country; but there are few who could not have given him more information, or put it in a better form.

*Memoires de l'Academie Imperiale des Sciences & Belles Lettres
a Bruxelles. (Continued from Vol. VIII. p. 491.)*

‘ON the Nature, Origin, and Progress of Moral Philosophy in general, or the Rights of Nature and Nations; and on the Necessity of correcting and cultivating this Science more carefully in Catholic Seminaries, with a Catalogue of the principal Writings in that Department, by the abbé Mann.’

This memoir displays the acuteness, the judgment, and the information of the author; and we must regret, that we cannot examine it at sufficient length. We shall however give the best account in our power; and, though it may appear extensive, we have little doubt of its being found interesting. ‘As man, says the abbé, is created in the image of God, natural rectitude, or the rule of our actions, consists in a perfect harmony with the infinite rectitude of the supreme being.’ This definition, if examined, would be found defective, and the error consists in the expression of *perfect harmony*. To be in *perfect* harmony with infinite rectitude requires infinite perfection; but the abbé means analogous to the rectitude of the divine being, the same in kind, though not in degree; for he adds, ‘since the eternal and infinite rectitude of God is necessary and immutable as his being, the natural law, which is an emanation from it, must be the same. Actions conformable to this original rectitude are essentially good and just; those of a different kind are wicked and unjust, in the proportion of their variation from the prototype. Good and evil, virtue and vice, are therefore referable to this eternal immutable law, and not to volition, positive precepts, or human institutions, except so far as the latter (which indeed they usually are) appear to be founded on the same basis. Modern philosophers have lost sight of this principle; but the abbé observes, and supports the remark by quotations, that it was peculiarly insisted on by Epictetus and Cicero.

From this view he defines moral philosophy to be the science, which, following the light of reason, directs human actions according to the rules of justice, propriety, and decency, and which, by his road, conducts men to natural happiness. This should be the first step: theology and jurisprudence follow; for to start at once into the last study without the assistance of the former, is to drink of the polluted river, when

the pure fountain is within the reach. The study of moral philosophy is also, in his opinion, essentially necessary even to those who mean not to cultivate science. It would arm them against the danger of sophistry, the delusive arguments of deists and materialists. Indeed the abbè considers it not only as the most important study, since it conducts to true happiness, but is also inclined to recommend it, exclusively of every other. We want however stronger arguments than the following lines of Euripides.

Αἰσχρὸν τὰ μὲν τε θεῶν πάντ' εἰδέναι,
τὰ τόντα καὶ μὴ, τὰ δὲ δίκαια μὴ εἰδέναι.

'It is shameful for a man to know every branch of knowledge; things which exist, and which do not exist; and to be at the same time ignorant of what is just.'

The abbè next gives the history of moral philosophy, as taught by the antients, under the old, and under the new law, by the Pagans; by the catholic professors; and by those separated from the catholic church. As the education and instruction of youth are intimately connected with moral philosophy, he adds a Supplement, in which he gives an account of every treatise on education, from the *Cyropædia* of Xenophon to the present time.

'Reflections on the œconomy of civil society, and the means of perfecting it, by the abbè Mann.'

Man, our author observes, is designed to live in society; and a state independent of civil order and the necessary subordination, is chimerical and unnatural: it could never have been imagined except by those who confound man with brutes. The desire for society is independent of the will. We possess nothing from our individual exertions; and, what they could effect would be imperfect, and, except to ourselves, useless. Navigation, commerce, and the more elegant arts, could not have existed; and science would not be more extensive than the talent of observation, and the capacity of an individual. The abbè concludes, that if man, unassisted, could do little; if he requires the aid of and connections with his fellow creatures, either to preserve his being, to cultivate his talents, and to attain his chief object, happiness, society must have a firmer basis than chance, or an agreement in consequence of accidental circumstances.

'As the final cause of society is the common advantage of its members, it follows, that civil society consists in the union of a portion of mankind, under one and the same law, one and the same authority, where every individual is attached to every other by reciprocal duties, tending to their common good.'

good.'—The particular objects and advantages of society are too obvious to be insisted on.

M. Mann next examines, particularly, what agrees with, and what is calculated to counteract, the objects of social union. He shews that idleness, impiety, luxury, licentiousness and vice, are destructive of the ends of social intercourse, which can only flourish by the exercise of all the moral virtues. He next considers the most suitable and efficacious means to render the œconomy of civil society more perfect. These have been the subjects of a series of dissertations of which it would be useless to transcribe the titles. The last, which has never been published, and is peculiar, we shall subjoin.

Whether in a well regulated state it can ever happen, that the means of settling in marriage, and the means of subsistence, shall be in equilibrium with the highest possible increment of population; so that young people of each sex shall not be necessarily confined to celibacy, for want of being able to procure subsistence in marriage?

On this question the abbè only observes, that if the equilibrium mentioned is impossible in a people guided by the rules of morality, because population is in its nature infinitely increasing, while the means of subsistence and settling are limited by the extent of the ground, and various other circumstances, it results, that it is not merely the celibacy of the clergy which impedes the population of the state, but many other different causes, and consequently that the declamations against the celibacy of ecclesiastics are equally absurd and ill founded. A single question would shew the futility of the argument and the weakness of the conclusion. Does the celibacy of the clergy injure the population of a state, *only* by withdrawing so many individuals from society?

On the Culture of Sciences, by the Abbè Mann.

The abbè begins by showing the utility of letters and sciences to a people enervated and rendered torpid by ignorance, for the purposes of civilization, extirpating vulgar errors, abuses, and popular superstitions. He establishes, in a very few words, their necessity for the support of religion and of laws, as solid grounds for education, and the foundation of a general reform of manners. To ecclesiastics, on all these accounts, they are peculiarly necessary. The advantages of science to individuals and the state, are next enumerated; and, as if it seemed peculiarly necessary, the advantages to be derived from the scientific acquisitions of the clergy, are strongly insisted on.

The obstacles to the improvement of science, and the means of removing them, are next enumerated, and the remarks are

again applied to the ecclesiastics. The encouragement of authors is one of the means recommended, and the obvious objection of the number of books that would result is replied to, we think not satisfactorily. We wish not to increase our labours; and was the abbé a reviewer, he would think there are already too many, for the number supports the old paradox : *πλέον ἢ μῖσο πάντος.*

Observation of M. Van Bochante, on the Terra Foliate Tartari.

The foliated form of this neutral appears to be accidental, from the circumstances attending the chrySTALLIZATION. Some of this salt, after being melted, deliquesced in the air, and, after insensibly evaporating, chrySTALLIZED irregularly like sugar-candy. When the same salt was dissolved and chrySTALLIZED as usual, it assumed its foliated form.—When melted, both before and after this chrySTALLIZATION, it resembled a brilliant, white, talky stone.

Observation on the Congelation of radical Vinegar, by M. Van Bochante.

The method of preparing the radical vinegar is well known, and it appears very corrosive and penetrating. When warmed and lighted, it consumes like spirit of wine, without a residuum. This is certainly owing to the admixture of acetous æther, probably obtained by the vital air of the calx of copper. When the acid is perfectly concentrated, it offers a very singular phenomenon. In a cold season, when Reaumur's thermometer for instance is near 0, and the phial is opened, a hissing noise ensues, and the white congeals in a laminated mass like talc, very transparent. The sides of the vessel are covered with small triangular chrySTALS. This congelation does not resemble that described by Chaptal, Lauraguais, &c. but depends on the additional cold produced by evaporation.

Observation on a new Principle of Hygrometry, by the abbé Mann.

The abbé believes, that there is a great analogy between the quantity of electric fire evolved in a machine whose state is permanent, and the dryness or humidity of the atmosphere, at the time the experiment is made. The effects therefore of such a machine will be in the inverse ratio of the humidity, and the direct ratio of the dryness of the air. In this he is very correct. It is indeed certain, that the electrical machine can never be employed as an hygrometer, because its state can never be permanent, and it is not certain that other causes may not concur to influence the degree of evolution of the electrical fire. But the fact deserves to be recorded, for it may lead to other more important consequences.

Bild-

Bildnisse, &c. Portraits of the most illustrious Authors of German Literature, with an Account of their Lives and their Works. 8vo. Berne.

THIS work is peculiarly interesting, not only on account of the representations of the literati of Germany, but of the extracts from their works and the events of their lives. It furnishes information, which the English reader will not be able to meet with, information scattered through numerous volumes, and in a language, whatever may be his acquaintance with modern German, almost unintelligible. When we are pleased with a work, we wish for an acquaintance with the person of its author, with his situation and circumstances, if possible with the most trifling accidents; and probably there are few readers of Johnson's most excellent life of Pope, who would not exchange the best passages for the little minute incidents collected from Spence's manuscripts. The present collection contains the lives of the principal German authors, chiefly poets, from Opitz to Goethe, a period of nearly two centuries.

Opitz was born in 1597 at Bunzlau in Silesia, and is justly considered as the father of German poetry. This dawn of elegance in the German language, deserves a little attention, as it contributes to illustrate the literary acquisitions of that country at the period mentioned. The admiration excited by his works, will increase, if we consider the time in which he wrote, and the language he wrote in. The German was only employed even in divine service after the reformation. The people then, for the first time, began to read, and soon afterwards to write; but liberty, as usual, regenerated into licentiousness: controversy and religious disputes terrified the muses, who were often forced into the service of an obscure dogma. The effects of these disputes contributed to elevate the language into obscure and forced expressions; to contaminate it by various modes of scurrility, which disgusted the learned and more polished minds. They turned, therefore, in the 16th and 17th centuries, to the purer models of antiquity: to obtain attention Latin was the requisite language, and Opitz softened his name into Martinus Opitius. Our poet was a distinguished Latin scholar, but, divested of the usual prejudices, he stepped forward as a German poet. Some writers had already relieved the darkness, and to Danaïus of Heidelberg, Opitz is said to be indebted for the measure of his verses. Before that time, as in the poems of our own Skelton, a due quantity of syllables were arranged without seeking for either harmony or cadence. The war of thirty years enriched the genius of Germany, by

the frequent communication with the French and Italians. The muses, amidst the din of arms, learned new combinations, more polished sounds, and a more animated language.

The works of Opitz show that he was deeply acquainted with nature, with mankind, and with the classics. The style is pure and nervous. The first edition appeared in 1625, and the second in 1644, when the principal people, in imitation of the French and Italians, protected literature and poetry.—Like other reformers Opitz seems to have been a martyr to his zeal. The dedication to his first edition contains the following desponding passage: “Though the inconveniences I am obliged to endure, without having deserved them, almost induce me to exclaim with Nero, “*vellem nescire literas* ;” yet when I follow other impressions, and weigh the esteem of the many noblemen who protect me, with the envy of the few who attack me, I am determined to publish the fruits of my labours—may they be a witness of my earnest wish not to be an useless member of society!”

In his *‘Aristarchus sive de Contemptu Linguae Teutonicae,’* where he contends with equal earnestness against the contempt of classic literature, and the corruption as well as the neglect of his native language, he compares the translators of that æra, to nurses who press out the juices of the aliment for their own use, and give their nurselings only an infected saliva. When he speaks of the German, he says, it seems to be ‘a vault destined to receive all the impurities of other languages.’

Opitz first introduced quantity, cesura and pauses in the Alexandrine. In moral poetry he seems to have excelled; in his dramatic, we find some poetic traits; but we seek in vain for his facility, his precision and fire.

Silesia, at a later period, produced a poetess of considerable talents, born in an humble station, whose works, considering the opportunities she could have had for information, deserve considerable praise. Her works were composed in the intervals of labour, amidst poverty and distress. It has been usual, in estimating the efforts of an untaught muse, to take these foils, for the purpose of adding to their lustre, perhaps without reason. In works of genius, their real excellence is the only criterion: as curiosities, the circumstances in which they were produced should be considered; but curiosities only may be referred to the repositories, where the rusty spear and broken urn, whose merit is their decay, and which neither illustrate history, arts or customs, are allowed to moulder untouched or unregarded. Anna Louisa Harschin indeed possessed much merit; but it evaporates in a translation. The following animated address to the manes of her uncle, one of the happiest

of her effusions, will not be read with any great delight. He was indeed her mother's uncle, and taught her to read and write. From her seventh to her tenth year, she lived with him in Poland; and from that to her fortieth year, all was poverty and pain.

'Come from the dust, ye bones that rest in the land of my infancy!—reanimate my limbs, thou reverend darling of my heart, and ye lips, from which I have sucked the honey of instruction, open, and speak to me once more!

'Radiant shade! come from the summit of Olympus, and observe me: I no longer attend the flocks in the meadows. Look on the most enlightened of mortals; they listen to the songs of thy niece: hearken to their words: they are thy panegyric.

'May the tufted ashes, under whose shade I hung on thy neck, as the infant cherished by the fondest father, ever flourish. While you sitting on a bed of roses rested from your fatigues, as a labourer from his toils.

'Under their shade I have a thousand times repeated the praises of the God of Gods; yet I repeated, without understanding, many passages from the book so much revered by Christians, while you piously explained them.

* * * * *

'May your brow shine with a triple crown! may you enjoy the favour of the divinity in a threefold greater proportion than the blessed souls that surround you! may the ocean of heavenly blessings satiate all your wishes, in return for those drops which, by your means, I sip on earth from the cup of joy.'

Her life has been so often retailed in different publications, that we need not enlarge on it. Her letter to her husband, who was a soldier in the Prussian army, is animated and patriotic. He complained of fatigues; and, while she was in prosperity at Berlin, wished to share it with her. Her arguments could have little weight; and it is evident by the whole train of this epistle, that she considered his absence as no diminution of her happiness.

CANITZ was a native of Brandenburg, the counsellor of the great elector, much engaged in embassies. His heart was warm and affectionate, alive to friendship and to love. Diplomatic business often drew him from Doris, his affectionate wife, and she seems to have pined in secret, to have sunk under her grief, but to have smiled at it. Canitz was of course greatly affected, and the ode dedicated to the memory of his Doris, is by much the best of his productions. Indeed Canitz was a man of business, and only a poet by chance.—The

following stanza, though the thought is the same, has not the pathos of Akenfide—Ask the fond youth, &c.

‘What floods, what flames impend o’er my head—Inexpressible loss! How my bosom is torn! and yet, amidst my afflictions, why is the thought of her, whom I deplore, my only pleasure?’

* * * * *

‘We saw that you was the darling of the almighty, when he broke the chains, which confined you to life. Death impends!—But he trembles himself—yes, death trembles at seeing for the first time his victim smile; that what can overthrow all nature, is incapable of disturbing thy slumbers.

‘Why can I not redeem, at the price of my blood, the happy days I might have spent with my Doris. Hasten backward sun, and let me see her again—Return O time, but bring back my Doris;—Ah no—do not return: thy return would still put death at a greater distance; the death that I have so long ardently longed for—spare thyself then this trouble:—But you may give me back Doris—Hasten then—no stay—go—I know not what I wish.’

These were not words only, the fictions of the poet, the transitory regrets of a feeble mind. He saw death approach at his forty-fifth year, and saw him with firmness. He was the philosopher and the christian, who looked up to another, a *better* world. Traits of goodness are more interesting than those of greatness, and even intellectual excellence—we wish therefore to add the following anecdotes of Canitz. They are taken from Konig.

‘His character was noble. He felt the most lively interest for the sufferings of others. One of the principal officers of the court of Berlin had pawned some diamonds entrusted to him, on account of pecuniary difficulties. They were demanded before he could redeem them, and consequently was dishonoured and dismissed. The story was told at Canitz’s table.—My God, said he!—I had indeed no acquaintance with this man, but I wish he had applied to me, in his distress—“Would not you Doris, if we had not cash enough for the purpose, have given your pearls to have saved his honour?” “With all my heart, she replied, taking off a valuable pearl necklace—here it is—it may be yet in time.”—The friend of humanity will regret to hear that it was too late!

‘Another time, while at table, a servant entered and said, sir, Bunberg (the hamlet where his villa was) is burnt. After a little reflection, Canitz replied—I will at least take care to rebuild the cottages of the unfortunate peasants, and he did so.’

We mean shortly to resume this very interesting work.

Briffot

*Brissot Député du Département d'Eure & Loire, à ses Con-
stitués, &c*

*J. P. Brissot, Deputy of Eure and Loire, to his Constituents,
translated from the French, with a Preface and occasional
Notes by the Translator. 8vo. 2s. 6d. Stockdale. 1794-*

THE temporary celebrity which this pamphlet has acquired by being quoted by lord Mornington in the house of commons, has made us desirous, for the sake of gratifying our readers, of bringing it forward into as early notice as possible; and as we understand that his lordship quoted from the English translation, for that reason, and for the sake of dispatch, we have included both articles under one head, and in our extracts have had recourse to the latter.

What circumstance could intitle this pamphlet to the attention which was paid to it by the noble lord abovementioned, we are at a loss to discover. The character of Brissot, we confess, was never respectable in our eyes, nor could it be in those of the noble lord after he had been described by Mr. Burke, as 'the most accomplished of pickpockets.' From such a man nothing could be expected but a party production; it could not be expected that he should have many scruples with respect to *truth*, when he had in view to serve the purposes of his party. If, therefore, the information which the pamphlet contains was more valuable than it really is, its value would be lessened, because it could not be depended upon as authentic.

We have never been able to distinguish the nice shades of guilt which are said to mark the different parties of France. If the massacres of the 2d of September were horrible, surely that of the 10th of August was more so, and perhaps with even less provocation. M. Brissot and his colleagues, it is true, when they had obtained the whole power of the empire, pretended to assume a tone of moderation, but it was a moderation for which no person gave them credit. 'The patriots (our author would have then persuaded) to change the line of their march; and insurrectional movements ought to cease.' The fact was, that there was another party that wanted a share in the power, and conceived they had as much right to claim it as M. Brissot. When tottering on the brink of ruin, after having enriched themselves by the spoils of their country, the Brissotines still endeavoured to cling to that power they had usurped; then it was, that they formed that union with the unfortunate royalists (whom they had persecuted before) which proved at last their ruin, by demonstrating to the people at large the insincerity of their professions.

After all that has been said concerning it, we must, how-
ever

ever, pronounce that the pamphlet before us contains extremely little that is either new or valuable; little that was not well known, and through much purer mediums, particularly through Dr. Moore's Journal. The object of M. Brissot is to prove that there existed a party which he calls anarchists (and who did not know that?); that the heads of this party were Marat, Roberspierre, and Danton; this party he charges with all that was intemperate or absurd in the convention (though let it be observed they were the *minority*), and his own party he would have us believe, have done every thing that was moderate, upright, and liberal.—While we sincerely pity the fate of the Brissotines, and deprecate the savage policy that brought them to the block, it is impossible to remember that *they* gave the death-blow to monarchy, order, and law, on the fatal 10th of August, and yet give them credit for these extravagant pretensions.

In the same spirit M. Brissot inveighs against the mountain party, as being the partizans and dependants of the duke of Orleans, when it is well known that previous to the revolution, M. Brissot himself was an *under secretary* in the house of the duke of Orleans; he exclaims against his adversaries as being connected with the abbé Maury, and *wishing to restore royalty*.—We cannot in justice impute to them any such laudable intention.

The following remarks upon the marine of France are some of the most interesting in the pamphlet.—In the latter paragraphs he pays an involuntary compliment to his adversaries: surely if they were against *offensive* war, they were more the friends of France and of mankind than Brissot and his party; but the truth is, the whole was a party struggle, and they were against war, because the Brissotines were for it.

‘ From the month of October, the possibility of a war with the maritime powers was foreseen. The diplomatic committee, and that of the general defence, had forewarned Monge; they had put considerable sums into his disposal; he had promised to keep himself well provided on all the coasts; to have the ships and frigates all repaired; he had promised a fleet of thirty ships of the line for the month of April; he had promised above fifty ships of the line to be ready to put to sea for the month of July; he had promised to cover the sea with frigates, and to protect our commerce; he had promised to send succour to St. Domingo, and to Martinique: an express law of the month of October had ordered him to do all this. Behold, what he has done! In the month of March all our privateers are destroyed by the English in the Channel; and the minister at that period confessed to the committee that he had not a single advice-boat to protect them. And yet this

very

very minister, who had not a single advice-boat at his disposal in the month of March, had in an imprudent and culpable circular letter, published in the beginning of the month of January, of which Pitt well knew how to take his advantage to stir up the people of England against us, this minister had, I say, threatened England to throw fifty thousand liberty caps into her very bosom. In the month of April our trading vessels were taken by English frigates at the very mouths of our rivers; our ships could not go into the Mediterranean without danger; and yet we had a fleet there of fifteen ships of the line.

‘What is become then of that fleet which threatened Sardinia and all the Levant? How came it that Monge has not even yet accused the authors of that inaction to which that fleet was condemned for some months? How comes it that he has not brought this conspiracy to light, by which the arms of France were dishonoured at Cagliari?’

‘How will he justify himself for not having sent any competent succour to the East Indies? For not having forewarned our colonies at the period of December, when the war with England was apparent? How will he justify himself for having deferred sending a fleet to Martinico, when a decree had ordered him to do so? How will he justify himself for having in the month of March ordered the frigates dispatched for Martinique to cruize in the channel at the season of the equinox, which occasioned on one hand the failure of that expedition; which, on the other hand, exposed that fleet to perish, and actually did force it to return to port? And during all these delays, England, who did not begin to arm till three months after us, sent admiral Gardiner with seven ships of the line and a number of frigates to the West Indies, and that fleet made itself master of the richest ships of our colonies. Is there then nothing here worse than folly or than negligence? Has not the perfidy of some disguised counter-revolutionists, in the direction of the marine offices, visibly rendered our maritime forces incapable of activity, and deceived the spirit of those republicans who flattered themselves with the hopes of seeing revived those times of the English republic, where the celebrated Blake rendered their flag respected, made kings tremble on their thrones, beat the Dutch fleets, ruined their commerce, and kept the colonies in their duty?’

‘This is what an active, enlightened, enterprising minister of the marine would have done; one who would have troubled himself with no other answers to the Jacobins, than grand enterprises and brilliant victories.’

‘But to what then must this incredible inertness in the department of the marine be attributed? Is it owing to the incapacity

capacity of Monge alone, an incapacity that he has himself twenty times confessed, and which became a crime when he obstinately persevered to continue minister at a crisis so perilous?

‘ It is to be attributed to these leaders of the Jacobins, who directed Monge by means of their creatures placed under him in his office; it is to be attributed to those *leaders who, for a long time had declared that they would have nothing to do with an offensive war, which they opposed every where in order to force us to renounce it*; to these leaders who, knowingly or ignorantly were the instruments of foreign powers, who were interested to make our forces incapable of activity, and whose agents, whether by bribing, or by flattering their vanity, led those leaders to that system; to these leaders who, speculating for themselves, or for their creatures upon the jobs in the marine, filled them with negligence or with roguery; to these leaders who dictated their own choice, commanded them to drive away all well informed men, who infested the offices, the ports, the arsenals, with the men whom they protected, whose ignorance shackled the progress of the navy, or whose wickedness obstructed it intentionally.’

In the Review of Public Affairs in our seventh volume, our readers will recollect that we partly anticipated the following remarks of our author :

‘ The treason of Dumourier and the other general officers. —I was sensible of the ambition, of the immorality of Dumourier, of his total indifference to the cause of liberty. He never was sincerely inclined to a republic; he wished for a monarchy, tempered by democratic forms, because that sort of government is more suitable to men of great talents, joined with strong passions. It is observed, that even in the case of virtue itself, joined with great talents, that even uniform virtue does not fix the people, that the man of the purest intentions, who has best served his country, is under the republican form exposed to swallow the hemlock draught. What ought they to hope, then, say they to themselves, who have talents only, and are void of virtue? But I will not be afraid to say it, the calumnies which followed Dumourier, even in his triumphs, the spirit of disorganization with which the anarchists had infected his army, were the cause that precipitated his treason, and consequently precipitated our misfortunes.

‘ If the convention do not soon pass a law to put a stop to this corrosive system of calumny, which fastens itself on every thing which is great and virtuous; she will soon find neither generals of experience at the head of her armies, nor men of understanding in the guidance of her administrations. There

is no surer way, not only of condemning honest men to solitude, but of even multiplying deserters and traitors, than these eternal denunciations of imaginary treasons, invented at pleasure. How can it be imagined, that generals who have filled their functions with fidelity, who every day expose their lives in battle, should not feel indignation at seeing themselves marked out by the most worthless wretches as villains; in seeing all their actions, every discourse of theirs, all their plans, misrepresented by calumny, and their victories themselves denounced as treasons? At seeing these calumnies greedily gathered up by the multitude, heard without indignation by the convention, often followed even by suspensions, with orders to appear at the bar, and followed even by decrees? Must not the blood of a general boil in his veins in reading such a decree, especially when he recollects the coldness with which justifications are heard; with what cruelty they cavil upon certain miserable pretended proofs; with what favour they receive as truths, sometimes the dreams, sometimes the treacherous report of a discontented soldier; in a word, at seeing the facility with which suspected generals are transferred to the abbaye? To the abbaye!—The very name of which place, in recalling to memory that dreadful day of the 2d of September, must freeze the heart of the boldest and most virtuous man. Citizens! anarchy has already made Anitus's and Cleons shoot up among us. But where is Socrates, where is Phocion? Are they not stifled at their birth? A republic stands on bad ground, where, at its very beginning, the chances of a man's success, are all in favour of crime and against virtue.'

M. Brissot also endeavours to throw the blame of the exterior calamities of France on his adversaries, and there is some truth in his observations; but in these, as far as they are just, we have also anticipated him.

' I do not place the war with Austria in this class; here we had no choice, it was forced upon us, we were outraged and threatened. We were under a necessity of beginning that war, that we might ensure success in it. That war promised the most happy success; the fall of the house of Austria, the liberty of the Low Countries, ought to have been the infallible consequences of it, if our leaders had had the prudence to avoid a maritime war.

' But war with England, with Holland, and with Spain, has changed the face of affairs, and it has stopped the course of our victories. Then what has occasioned this last war? There are three causes of it:

' 1st. The absurd and impolitic decree of the 19th of November,

venember, which very justly excited uneasiness in foreign cabinets; a decree which men of knowledge opposed in vain; a decree brought to nothing by the anarchists themselves, who had pushed it on with rage: it was brought to nothing after a fatal experience; but this was done too late, since the mischief had already been produced.

‘ 2d. The massacres of the 2d of September, the impunity of which, commanded by the anarchists, has alienated from us all the neutral nations.

‘ 3d. The death of Louis.

‘ I have already said it, and I will never cease to repeat it, since they do not cease to attribute the war with England to me, though I employed all my endeavours to avoid it; those massacres, and that condemnation to death, have most of all contributed to that war. Hear my proofs, which are not to be suspected.

‘ I was in England at the time, says Thomas Payne, in a work upon the point of being published, just at the time of the massacres on the 2d and 3d of September.

‘ Before that unhappy event, the principles of the French revolution were making a rapid progress; scarcely was the fatal news of these massacres arrived, but a general change was apparent in the public opinion; all the friends of France were in mourning, every man feared to meet his friend: the enemies of the revolution triumphed, and made every place ring with anathemas and cries of horror against France, and these cries distracted every heart. Thus, all France, the whole revolution suffered by the profligacy of a few individuals. In vain was it said that those who perished were guilty persons; the answer was, that a prison was as sacred as an altar, and that he who could violate a prison, was capable of betraying his country.

‘ Interrogate all the strangers, interrogate our ambassadors at foreign courts, Chauvelin, Bourgoing; they will tell you what an unhappy sensation that death made upon the minds of all men, while it was utterly useless as to adding the least strength to the republic.

‘ Fox said to an Englishman, a friend to our principles and to our revolution: let them be prevented from passing that sentence of death, and I will be answerable to you that there will be no war, that the opposition will prevail, that the nation will be with it; the enemies of France in the cabinet of St. James’s want only that death to bring about a declaration of war.

‘ Read, in short, the numerous writings, the gazettes which have appeared since that time in England, in Germany, in Italy, in Switzerland. We are every where painted as cannibals;

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we are detested every where, and that hatred has been worth armies and treasures to the kings coalesced against us.

‘ I have said it in the rostrum before the convention, if you vote the death of the tyrant, without consulting the nation, you must the next day vote a war against England, against Holland, against Spain, who will not only make war upon you, but who will find their advantage in the use they will make of the fanaticism of their people, which this death will occasion.

‘ They would not believe me ; and the death of Louis was scarcely known in foreign nations, but our ambassadors were affronted and ignominiously driven away. This outrage was either to be submitted to or be resented. Our answer was a declaration of war.’

The declaration of war was, however, not less absurd and wanton than the condemnation of the king ; it was the interest of the French nation to have avoided war by every possible means.

The following is our author’s account of the resources of France, whose population he still estimates at twenty-five millions :

‘ And these twenty-five millions found themselves, even in the month of January last, possessed of sufficiently efficacious means, and with more money than all the foreign powers ; even more than England, proud as she is of her riches. The French have a mass of resources, such as no nation in the world has ever possessed before ; a mass which would doubtlessly have doubled itself, could order but have been established, for all was contained in our plan ; but they not only combated our ideas, but they even coalesced themselves with the anarchists, who ruined all our resources by disorder in hopes of reigning by their assistance.

‘ I had laid open these resources in my two reports upon England. Kersaint had also proved them before me, and an event has proved the fact better than we did. The Spaniards entered the country ; the frontier was deserted ; the alarm bell was rung in the south ; and above forty thousand men sprung out of the earth in an instant, uniting themselves together at Perpignan. These are the miracles of liberty.’

On the conduct of the generals M. Brissot remarks :

‘ I do not however mean to dissemble the faults and the treasons of many of our generals, not that I believe they had great part in our misfortunes.

‘ I know, that in delivering himself too much up to his natural presumption, hoping as he did in Belgium, to supply by fortunate accidents every thing that was wanting to him, Du-
mourier

mourier did not take all the measures that were necessary for the execution of his designs.

‘ I know that Miranda had not all the stores which were necessary for bombarding Maestricht; that Dumourier had reckoned too much upon his intelligence with the patriots of that town, since he wrote to Miranda that the gates would be opened at the third bomb; while five thousand were thrown in vain.

‘ I know that Vallence, who commanded the army of observation cantoned at Liege and upon the Roer, should have repaired hither fifteen days sooner; that the cantonments should have been broken up; that the camp of observation should have been formed, and prepared to prevent the passage of the Roer; that the generals Lanoul and Stingel might before-hand have been able to prepare another camp behind Aix la Chapelle: and, in short, have made themselves sure of preventing the passage of the Meuse.

‘ I know that all being forced, and Liege menaced, it was agreeable to the state of affairs to empty it of its wealth, and to burn the magazines there; and that the general Thouvenot has, perhaps, given proofs of his treason in letting all fall into the hands of the Austrians.

‘ I know all that; but I ask myself how our commissioner inquisitors who were on the spot, who ought to have known every thing,—the plans for the campaign, the situations of the armies, the reports concerning the marches of the enemy, how they came not to be acquainted with the formation and progress of that army of fifty thousand men? How they came not to take the necessary means to obstruct its passage, or to dispute it better, in order to enable us to empty our magazines, to carry away the foreign riches, to render the retreat of the troops less disastrous, and less humiliating?

‘ I ask myself, how the commissioners, living in intimacy with Dumourier, the other generals, and their etat major, hearing every day the declarations of Dumourier and of his principal officers against the convention, how they did not penetrate their perfidious designs? How comes it that they have not endeavoured to prevent their effects? I ask myself how it happens, that instead of making them known, they came to the committee, and to the rostrum of the convention, to make the eulogy of Dumourier? How comes it that they declared with vehemence against that section which demanded a decree against him? I ask myself how it happened, and by what accident it was that, precisely at that epoch, Roberespierre discontinued his declamations against Dumourier? Marat not only gave up his denunciations, but even affirmed, that the safety of France depended on Dumourier! On that man who

at that very hour was conspiring against the republic? I ask myself how, and by what means those sudden eulogies, inexplicable to us, coincided with the conspiracy of the tenth of March? A conspiracy which also tended to dissolve the convention, and to change our government? I ask myself how it has happened, that in the midst of all these treasons, the commissioners suspended only one general, and that general faithful to the republic, who had refused to enter into the coalition of the counter-revolutionists—the general Miranda?

The following sentiment we think is hardly consistent with Brissot's former conduct and declarations:

‘I believe more than perhaps any other man does, that we have within ourselves all possible resources for the subjugation of our enemies, provided those resources are well administered. I believe that we ought not to lay down our arms till the honour of our republic shall be vindicated, and her independence confirmed and acknowledged. But I believe, too, that the object of this war, like the object of all other wars, ought to be *peace*: and that every good Frenchman ought to look out for the means of accelerating that event, because *the most successful war always most cruelly presses upon the indigent class of the people.*’

The author seems to have precipitated his fate by the following sentence:

‘Departments, listen to me! here is my thermometer: it ought to be your’s. When they tell you that the convention is free and obeyed, ask if the municipality is dissolved, if those who instigated murders, and the dissolution of the convention, have *left their heads upon the scaffold*? Are they unpunished? do they with the same audacity every day renew their excesses? say that the convention is not free, and consequently cannot save you. Whoever affirms the contrary, is mistaken, or imposes upon you. Either have force, or fly from hence. This is my last word.’

We have carefully extracted from this pamphlet every thing that appeared to us either new or important, in any sense of the word; and we must repeat, that we cannot see any ground whatever for the notice it has excited, nor what could induced lord Mornington to attach any kind of consequence or celebrity to it. It is written in the same loose and declamatory style, which characterises all the writings of Brissot. The English translator, with great modesty and propriety, pretends neither to elegance nor correctness of style. He has furnished a Preface which contains no information, which

is very ill written, and which few, we apprehend, who purchase the pamphlet, will waste their time to read. His notes are often irrelevant, and entirely foreign to the text, of which we annex a specimen :

‘ Let us examine things at home. What is it that increases the number of mal-contents? Is it not the fear that every citizen feels either for his fortune, or for enjoyments, or for his life? and by what means do you propose to diminish the number of these malcontents, if you persist in that state of violence, where every day property is violated, or the safety of individuals is attacked? Is it by commissioners, who in one day distribute more thousands of lettres de cachets, than were distributed in the old times by all the inquisitors? Is it by an enormous creation of assignats, which portend disturbances beyond the power of calculation? Is it in exciting the poor against the rich, that you will make proselytes to your system? *’

‘ * Will any one contradict M. Brissot, and assert that Great Britain might have treated with France in the last sessions, in 1792, when it was proposed in the house of commons to send ambassadors to Paris for that purpose? Is the time or the people now more fitted for negotiation? All these interrogatories have since received one conclusive answer—The guillotine. This is the resource by which they have hitherto supported that system, by which our author suppose they must be ruined.

‘ It hardly seemed possible to add any thing to the humiliation of that assembly and executive power when the author wrote. We, however, see that they can be placed in a situation far more base and degrading, and far more removed from the possibility of any negotiation with them.’

What connexion there can exist between the text and note, in this instance, it is impossible to discover.—Surely, if things were *contrary* to what M. B. states, that is, if every thing was according to justice and equity, in France, there was the less reason for going to war with that nation. Indeed, though we shall not contend with our translator concerning the respective merits of the Mountain, or the Valley, we hope to be excused for expressing our regret that we have been made parties in such a dispute, and most sincerely wish, that Old England may in future be fortunate enough to avoid all *wars*, and continental wars in particular, from which she never *did*, nor ever could, reap any advantage.

Zerstreute Blätter von J. G. Herder. Fünfte Sammlung.

The scattered Leaves of Herder, a fifth Collection. 12mo. Gotha. 1793.

THOUGH this new volume be less interesting upon the whole than most of the preceding, at least out of Germany, it nevertheless will afford considerable pleasure. The

first part of it consists of *Parables*, by *John Valent. Andreaä*, first printed in 1618, which not only display great facility of invention and expression, but are superior to most compositions of the kind. They are styled by their author *Apologues*, were written three centuries ago, and form a sort of Christian mythology, consisting of Allegories and Personifications. To these a critique is added by Herder, which at once points out their intrinsic merit, and that of the Dialogues immediately annexed, which entitle the author to a place amongst the most successful writers of Colloquies, and that, too, near the highest.

The fourth section contains Memoirs of ancient German Poets, abounding with extracts from their works, and remarks upon them, at once pregnant with acuteness and taste.

The fifth division is entitled *Cäcilia*, in which the author, beginning with the legend of this musical saint, proceeds to discuss the subject of instrumental music in reference to hymns of praise, and such other compositions as breathe forth the various energies of the soul in the offices of devotion. He hence proceeds to investigate the constituent principles of church music, and concludes the whole with a poetical rhapsody, which even, after the Ode of Dryden, deserves to be admired.

The sixth and last section is called 'The Monument of Ulrich von Hutten,' of whose history, under this title, an excellent narrative is given.

For the contents of the four preceding volumes we refer our readers to the Appendix of our seventh Volume New Arrangement, p. 506.

We have to regret that the very late arrival of our German communications should have prevented the insertion of some interesting articles which were intended for the present Appendix. The next, however, we hope, will be enriched by them. Had it been our custom to regale our readers from the scanty streamlets of *Foreign Journals*, the above apology would not have been needed; but it is ours—

INTEGROS accedere FONTES,
Atque HAURIRE.

OCCASIONAL RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

THE work in verse and prose, intituled *Idylles par M. B.* 12mo. Paris, 1793, presents tolerable specimens of that sort of composition. Since the times of Theocritus, and Virgil, the Germans have borne the palm in pastoral poetry. Their subjects are, however, with no great taste, derived from the book of Genesis; and most of their shepherds existed before the deluge. Above all, Gesner and Schmith have distinguished themselves by their idyls, and, perhaps, carried that species of poetry to perfection. In France Berquin and Jeauffret are not without reputation in this department. These now under our eye are written by a Fleming; and the author warmly praises the pastoral manners of his good countrymen. Their rustic festival, their carioles, their boudinees, their ducasees, their kasmesses, are superior, in his eyes, to the insipid pastoral scenes of Arcadia and Tempe. But his idyls are too similar and monotonous.

M. Devillaine's *Baies, or Plan generale, &c. General Plan of public Instruction*, 12mo. Paris, 1793, is a pamphlet replete with mild philosophy.

M. Grainville has published at Paris a translation of the *Vintager of Taufles*, a poem only remarkable for its indecency.

The *Histoire impartiale du Proces de Louis XVI.* An impartial History of the Trial of Louis XVI. by M. Jeauffret, with all the relative pieces, in eight volumes 8vo. is the most complete collection of the kind ever laid before the public, not a scrap connected with the subject being omitted.

But one of the most capital and interesting works, which has lately appeared at Paris, is a translation of the Travels of Dr. Pallas, in Russia and Northern Asia, by M. Gauthier de la Peyronie, in five volumes 4to. with a detached volume of plates. It is to be regretted that these valuable travels have been so long locked up in the German language.

M. Lalande has published, at the national expence, his *Abrege de Navigation, historique, theorique, et pratique; or, Abridgement of Navigation, historical, theoretical, and practical*, in 4to. with plates. This work displays the latest and easiest methods; and contains not less than 300 pages of horary tables, for discovering true time by the height of the sun and stars, calculated by Madame Le François de Lalande, niece of the author.

La Loi naturelle, &c. Natural Laws; or the Catechism of the French Constitution, by M. Volney, Paris, 16mo. is in the present taste of politics in that country.

The chevalier Rutlege, author of the celebrated *Quinzaine Angloise*, has published at Paris another novel, in two vols. 12mo. with plates, intitled *Alphonfine, ou les Dangers du grand Monde; Alphonfina, or the Dangers of high Life*, which detracts not from his former reputation.

Vues sur la Reformation des Loix civiles, &c. Considerations on the Reform of the Civil Laws, accompanied with a Plan and Classification of these Laws, by Agier, president of a tribunal at Paris. To diminish the unequal partition of property, the author recommends that the rich be forced by law to adopt children, in proportion to their income. The authors of the *Mercuré François* praise this idea; and at the same time offer some free remarks on the French character, even in extremes. Formerly enthusiastic for servitude and prejudices; now for liberty and philosophy. Moderation, firmness, reason, are the grand features wanting. We may add, that more moderation is now to be wished, even in our happy country, where the violent devotees of ministry begin to speak of democrats and moderation with equal detestation. In politics every good and honest man is moderate, because all extremes are vice; because want of moderation implies a desire of civil war, or, in other words, an immoderatist is a man of blood, and an enemy to his country. Lastly, because though the moderate man be for a time hated by both parties, yet justice is soon done to their good intentions; and the voice of all history has ever as warmly praised the moderate, as it has consigned to infamy those violent spirits, whose outrages only tend to sanguinary discord and destruction.

The fourth volume, in 4to. of Millin's *Antiquités Nationales*, with about sixty plates, has appeared; and it is to be hoped that this interesting work will not be interrupted by the public commotions. An edition in folio may also be had by the lovers of magnificent works.

A translation of Mr. Young's *Travels in France* has been published at Paris, in three vols. 8vo. with notes, by M. de Casaux, who is not the translator.

Essais Dramatiques, &c. Dramatic Essays, and other works, by A. L. Villetterque, 8vo. printed by Didot. This author, in his *Zena*, shewed himself a disciple of Sterne; and he continues to pursue the same career. But the sentimental manner of this volume is chiefly eminent in the *Veillés d'un Maladie, ou la Fatalité*. The author supposes that, in recovering from a dangerous malady, he passes the evenings of his convalescence in conversation with Claudina his mistress, who has formerly acted distinguished parts in life. The subjects are chiefly philosophical.

L'Ami des Loix, The Friend of the Laws, a comedy in five acts, and in verse, by M. Laya, author of the *Dangers of Opinion*, and of *John Calas*. This piece was represented with great applause, but was suddenly prohibited on account of applications which were made of certain passages. The plot is very barren, and the whole piece only calculated for the present state of France. The language is far from elegant or exact.

Les Abeilles, poeme, par Dorat-Cubieres, Paris, 12mo. This poem, on a trivial subject, is written with facility and elegance.

Ferdinand et Constance, par M. Feith, Paris, 8vo. This novel is entitled sentimental; la ridiculous addition, since every novel must lay open the heart and passions. It has little merit.

A piece in one act, by M. Marfeler, styled *Asgill*, or the Prisoner of War, has been acted at the theatre de l'Opere a Comique.

Seven volumes in 8vo. are published of the *Gazette des Tribunaux*, presenting many curious and important trials, and decisions, during the years 1791, 1792, 1793.

Latour's *Dissertation sur le Duel*, forms a valuable pamphlet, as containing the opinions of the greatest writers against this relique of barbarism.

From this brief abstract our readers will perceive that literature has suffered but little decline in France; and the institution of the new academy, at the Lyceum of Paris, (see p. 519.) promises great advantages to the arts and sciences.

I T A L Y.

This country, the native seat of modern literature, continues to abound in excellent writers of every description. Her historians, antiquaries, poets, philologists, still equal those of any country in Europe. In natural philosophy, and natural history, she has lately begun to make a distinguished figure. But the most capital works recently produced, belonging to the medicinal class, fall not under the present department of our Review.

S P A I N.

Diccionario Geographico-historico de las Indias Occidentales, &c. A geographical and historical Dictionary of the West Indies, and Spanish and Portuguese America, by Don Antonio de Altedo, Madrid, five vols. 8vo. 1793. This work is highly esteemed in Spain, as presenting an ample nomenclature of towns, rivers, mountains, and forests, and as containing many articles of information, no where else to be found. Such is the description of the country of Tucuman, a province of the kingdom of Plata, extending to the Straits of Magellan, remarkable for its vast forests, which furnish the wood necessary for working the mines of Potosi. The town Zacatecas, in New Galicia, is surrounded with very rich silver mines: it stands 125 leagues north-east of Mexico. An unexpected discovery is, that there are silver mines in the isles of the Southern Ocean: a native of Taumaco, who was carried prisoner to Mexico, said that his country abounds in mines of that metal. The Spaniards still acknowledge the independence of Tlaxacala, an ancient republic, which assisted them in the conquest of Mexico. Our author neglects not natural history; for instance, he enumerates not less than forty-nine varieties of the cochineal. The book is, however, very deficient in the choice of materials.

G E R M A N Y.

Professor Witte having published at Leipzig a Defence of his fantastical work, in which he attempted to prove that the pyramids of Egypt, and the ruins of Persopolis and Palmyra, were natural productions, and which our readers will see noticed in p. 507; it is only necessary to add, that the celebrated Niebuhr has, we understand, published a pamphlet in answer;

and attacks his weak antagonist with the only necessary arms, those of irony and laughter.

At Gottingen has appeared the eleventh volume of the Transactions of the Royal Society of that place. M. Gmelin gives some curious chemical experiments, and a description of the cactus Peruvianus: Kæstner and Schroeter some astronomical papers. In the antiquarian and historical department, Heyne presents a list of the monuments of art at Constantinople. Heeren offers remarks on the cosmography of the Greeks and Romans; and on the commerce of the Romans with India. By Mr. Tychsen we have the vestiges of the religion of Zoroaster, and observations on the Hasmarean coins. Professor Gatterer, an adept in diplomatic science, a novice in ancient history, has given a dissertation, in which he derives the Russians, Poles, and other Slavonic nations, from the Getæ or Goths; a system sufficiently overturned by the difference of language, and by the writings of Joseph Scaliger, Grotius, Sheringham, and innumerable other men of learning, to all whose works Mr. Gatterer evinces himself to be a complete stranger. And he has rashly taken up, as a kind of prize exercise, a theme so vast as to require the study of years. Mr. Buhle gives researches on the knowledge which the Arabs possessed of the Grecian literature: and, as he is preparing an edition of Aristotle, he presents observations on Greek logic prior to Aristotle. The advantages and disadvantages of the Greek gymnasia are ably pointed out by Mr. Meiners; the defects arose from the gymnastic exercises becoming professional, and being followed by the most useless and depraved of mankind. We moderns, on the contrary, neglect them too much; they ought to be encouraged as necessary to the health of all, but never should be either rewarded, publicly exhibited, or professional.

Durchshege, &c. Tours in Germany, the Netherlands, and France; Hamburgh, 1792. 8vo. vol. first. This journey is interesting; the chief objects in this volume are the imperial cities. The castle and gardens of Ebenleben are strange monuments of caricature and fantastical taste.

AUSTRIAN NETHERLANDS.

A catalogue of the library of Don Simon de Santander, late secretary to his catholic majesty, has been published at Brussels, in four octavo volumes, by his nephew Don C. de la Serna y Santander. It is interspersed with bibliographical remarks; but the library is only to be disposed of in the mass.

SWEDEN,

S W E D E N.

Kongl. Witterhets, &c. Memoirs of the Royal Academy of Belles-Lettres, History, and Antiquities, Vol. III. Stockholm, 1793. 8vo. The chief memoirs are, on the manners of the Greeks in the heroic ages, on the commerce of woollen clothes during the reign of Gustaf Wase, on the army, and art of war, of Sweden, from Gustaf Wase to Gustaf Adolf.

P R U S S I A.

Groskurd proceeds with his translation of Thunberg's Travels. The volumes appear at Berlin in octavo.

ARE-

A U S T R I A N N E T H E R L A N D S.

A catalogue of the library of Don Simon de Santander, Secretary to the Catholic Majesty, has been published at Madrid, in four octavo volumes, by his nephew Don C. de la Sierra y Sanguinetti. It is interspersed with bibliographical remarks, but the library is only to be disposed of by the male.

S W E D E N.

REVIEW OF PUBLIC AFFAIRS,

From the Beginning of

AUGUST to the End of the YEAR, 1793.

FRANCE.

THE affairs of France still continue to demand the principal attention of the politician. Like Antæus, the new republic appears to derive fresh vigour from its disasters, and even to draw advantage from those events which threatened to bring upon it almost instant destruction.

On the 17th of November Robespierre presented to the convention a report upon the political situation of the republic, which, though from the quarter whence it proceeds it cannot be implicitly credited, yet shews that the French have not yet lost their diplomatic abilities. In this report, the committee of public safety, in the name of the French nation, make solemn declarations of strictly adhering to all treaties with their allies, and of their sincere friendship towards those nations who are not at present in league with the declared enemies of their liberty, and especially towards their neighbours the Swiss Cantons.

They declare, that the guarantee for the safety of the republic consists in its politics being founded on rational maxims of government. As an honest man may safely open to his neighbours his heart and his house—a free people may unveil to surrounding nations the bases of
[their

their politics. "It appears, says the Report, to be sufficiently proved that Pitt himself is the dupe and instrument of Catherine of Russia, and that he plays with the emperor and the king of Prussia, who have also an intention to play with each other at last. In this grand game of the crowned sharpers of Europe, Catherine is the only one that plays a sure game.

"Suppose, continues the Reporter, that France should be annihilated or dismembered, the political fabric of Europe must crumble to pieces. The petty German princes, the states accounted free in Germany, would be swallowed up by the ambitious houses of Austria and Brandenburg. Sweden and Denmark would become a prey to their powerful neighbours, the Turks would be driven beyond the Bosphorus, and erased from the list of European powers; Venice would lose its wealth, its commerce, and its consideration; Tuscany its existence, and Genoa would be effaced. Italy would only be the sport of the despots that surround it; Switzerland would be reduced to misery, and would not recover that energy which its ancient poverty gave it. And you, ye brave Americans, whose liberty cemented by your blood, was also guaranteed by our alliance, what would be your destiny should we cease to exist? As to England, how would she preserve the remains of her liberty, when France had lost hers, when the last hope of the friends of humanity shall have vanished along with her? How can men, attached to her constitution, such as it is, or who wish for it in a reformed state, not struggle against ministerial tyranny, become more insolent by the success of its intrigue, which would abuse its prosperity to stifle reason, to enchain the thoughts, to oppress the nation."

Such are the avowed political opinions of our antagonists, which we insert rather because it is of some importance to be acquainted with their views and sentiments, than as supposing they can have much weight with the inhabitants of this country.

In our last Review of Public Affairs, we saw the fallen Marie Antoinette torn from her family in the temple, and committed to an ignominious dungeon, the usual abode of felons of the meanest order. The example of this not immaculate, but certainly magnanimous princess, precludes the necessity of recurring, either to modern romance or
ancient

ancient story, to prove the mutability of fortune, the precariousness of power, and the uncertainty of human grandeur. All Europe beheld the splendor of that sun which illuminated the morning of her life; but saw it set in blood. This daughter of the celebrated Maria Theresa was born on the second of November, 1755. In her sixteenth year she became the consort of the dauphin of France, afterwards the ill-fated Louis the XVIth. It is a remarkable circumstance, that of the immense crowd who flocked to participate in the rejoicings of Paris on this magnificent occasion, between one and two thousand are said to have been trampled to death.

At this period this accomplished princess began her career of imaginary greatness; and the powerful fancy of Mr. Burke, who saw her about that time, paints her almost as a divinity descending to earth to bless the eyes of mortals with the splendour of elegance and beauty more than human. Subsequent events have afforded a melancholy proof that even youth, beauty, and royalty, in conjunction, unless supported by piety and virtue, will scarcely command even the regret of mankind; when this once adored queen was dragged through the streets of Paris, deprived of her lovely tresses, and wasted by the corrosive power of sorrow and misery, in her way to the scaffold, surrounded by thousands of her former flatterers, "not one sword leaped from its scabbard in her defence;" and hardly one frown was observed to damp the joy of insulting multitudes.

Previous to her trial before the revolutionary tribunal, the queen was privately interrogated, when it was insinuated to her, that she ought to have employed her influence over her brother, to induce him to break the treaty of Pilnitz; she replied, that she only knew of that treaty after it had been concluded; that it had long been of no effect, and that it ought to be observed, that the foreign powers were not the first aggressors. In reply to this observation, her judges reminded her that she ought not to be ignorant, that the declaration of war was the work of a liberticide faction, and the authors of it would soon receive the just punishment they had incurred.

On the fourteenth of October her trial commenced, she was accused of having been the plunderer of the French nation ever since her abode in the country; that, at different

ent times, she transmitted millions to the emperor, which served him, and still enables his successor, to sustain a war against the republic.—That since the revolution she had not for a moment desisted from a criminal correspondence with foreign powers. She was also accused of aiding the flight of her late husband—of contriving meetings, with the assistance of La Fayette, in which the massacre which took place on the seventeenth of July, 1791, in the Champ de Mars, was planned; as well as the massacre which had previously been perpetrated at Nancy, and in other parts of the republic; and, especially, that which happened on the tenth of August.

The queen, in a few words, was accused of almost all the misfortunes which had happened to France, both before and since the revolution. But the charge of an incestuous commerce with her infant son, surpasses, in malignancy and atrociousness, all the accusations we ever remember to have been suggested by violence, injustice, or revenge.

The first witness was called to prove that the queen, in October 1789, visited the three armed corps at Versailles, for the purpose of engaging them to defend what was called the prerogatives of the throne; that she was present when the air of *O Richard! O my King!* was played—And that she countenanced the most violent outrage against the national cockade, which was trodden under foot. After being interrogated respecting her knowledge of the *Famous Bed of Justice*, held by Louis Capet, in the midst of the representatives of the people: and asked whether the articles proposed were not revised in her apartment; she said, that it was in the council that this affair was determined, but confessed, that through the great confidence which her husband reposed in her, he read his speech to her before he entered the hall. She denied, however, having made any observations, or having exhorted him to pronounce it with resolution. Respecting the flight to Varennes, she confessed, that she and her husband departed by the door of the apartment of M. de Villequier, which she herself opened; but denied, that either La Fayette or Bailly had any knowledge of their departure. She admitted, that during her confinement, an individual entered the prison, and let drop a pink, in which was inclosed a billet, informing her, that the writer of it had been thrown into prison, but had found

means

means to extricate himself; that he offered her money, and would return the Friday following; she answered this billet by pricking upon a paper with a pin, that her guards never suffered her to be out of their sight; so that she had no opportunity to write or communicate with any person. When one of the jury requested that the queen might answer to the charges of incest, the proof of which rested on the declarations of the young Capet, she turned with an indignant air to the people in the gallery, and exclaimed, "I appeal to all mothers who are present in this auditory, is such a crime possible!"

A servant-maid deposed, that she had been informed by divers persons, that the prisoner had formed a plan to assassinate the duke of Orleans, but that the king being acquainted with the fact, ordered her to be instantly searched, on which two pistols were found upon her. The king, in consequence, ordered her to be confined a prisoner in her own chamber during a fortnight. To this extraordinary deposition Antoinette replied, "It was possible that she might have received an order from her husband to remain a fortnight in her apartment, but it was not for any thing similar to that alledged against her."

Latour Dupin, ex-minister of war, deposed that the prisoner went into the cabinet of Louis XVI. on the fifth of October, 1789, but that he did not see her enter the council-chamber on that day. He also deposed that, during his administration, she desired him to deliver to her the exact state of the French army.

When the queen was interrogated respecting the expences of the Petit-Trianon, in which fetes were given, at which she always presided as the goddess; she replied, that no person desired more than she did, that the whole world should be informed of all that was transacted there; as to the wife of La Motte, she declared she never saw her. Two witnesses deposed, that they discovered among the papers found at the house of Septeuil, a check for eighty thousand livres, signed Antoinette, in favour of the ci-devant Polignac; but the prisoner denied having any knowledge of such a transaction.

Dedier Jourdeuil Sergeant declared, that in the month of September, 1792, he found a string of papers in the house of Affry, in which was a letter from Antoinette, containing these words—"Can we trust the Swiss; will they be firm when it may be necessary?" The deposition
of

of this witness was corroborated by the Public Accuser himself, who declared that he recollected having seen the letter.

The interrogatories being closed, the Public Accuser submitted two principal questions to the consideration of the jury; first, Is it proved, that there existed machinations and private correspondence with powerful foreign states, and other external enemies of the republic? Secondly, Is Marie Antoinette convicted of having co-operated in the machinations, and of having maintained these correspondences?

The jury, after having deliberated about an hour, returned into the hall, and reported the verdict—“*Guilty of all the charges laid in the indictment.*”

On Wednesday, October the sixteenth, this unfortunate victim of popular fury, about eleven o'clock in the forenoon, was conducted to the spot where Louis had previously suffered; the people who crowded the streets as she passed exhibited no marks of pity or compunction; and she met her fate with fortitude and composure, in the thirty-eighth year of her age.

Soon after the convention had brought the queen to the scaffold, they entered upon the trial of Brissot and his supposed accomplices; Brissot was charged with having said and written, at the commencement of the revolution, that Fayette's retiring from the public service was a national misfortune; that he distinguished himself three times in the Jacobin club, by speeches, of which one provoked the ruin of the colonies, another the massacre of the patriots in the Champ de Mars, and the third the war against Austria. Petion was accused of opposing, with all his power, the revolution of the tenth of August; of giving orders to Maudat, the commander of the armed force of Paris, to allow the people who were marching towards the Tuilleries to pass, and to cannonade them in the rear.

Vergniaux, Genfonne, and Gaudet, were charged with having made offers to the *tyrant*, to serve him with all their interest and influence, if he would recal Roland to the ministry. Kersaint and Rouyer were accused of having written letters to the same effect, and these letters were found in the palace of the Tuilleries. These unfortunate men were all finally charged with having attempted to arm the depart-

departments against the capital. "Brissot's intimacy with the English, say the accusers, Petion's journey with the wife of Sillery and the children of Orleans; the snuff-box presented to Carra by the king of Prussia; Carra's affection for the duke of York; his mission with Sillery to save Frederick, beset in the miry plains of Campagne; the intimacy of all these men with the traitor Dumourier, prove, that they were the chiefs of the Anglo-Prussian faction."

Upon these vague accusations, Brissot and twenty-one more of the convention were brought to trial before the Revolutionary tribunal on the twenty-fourth of October; a few days afterwards, the jury declared all the accused members to be accomplices in a conspiracy which had existed against the unity and indivisibility of the French republic; and the tribunal immediately condemned them all to the punishment of death. Valazé, after he had heard his sentence, stabbed himself; and the remaining twenty-one were executed about noon on the thirtieth of October.

The wretched and profligate Egalité was soon after brought to the block, with such marks of insult from the surrounding multitude, and with such unequivocal signs of contempt from the nations of Europe, as are sufficient, notwithstanding his unprincipled character, to excite something like a sentiment of pity in the reflecting mind.

The catalogue would be disgusting, and even tedious, were we to specify all the *judicial murders* that have since succeeded; but the learned Bailly, the accomplished Barnave, the venerable Luckner, general Houchard, (apparently for an error in judgment), and the respectable Rabaut de St. Etienne, for endeavouring to save the life of his unfortunate sovereign, are names that stand prominent in this history written in blood. That these unfortunate persons have been entirely innocent and blameless of every offence, unless the whole evidence was before us, we are scarcely authorized to assert; but surely, those who contend for freedom and the rights of man, ought to include among them the most sacred of duties, humanity; and ought ever to hold sacred the golden maxim, "that it is better ten guilty persons should escape than one innocent man perish."—But, alas! the French convention, and the Revolutionary tribunal, are not CHRISTIANS!

In

In consequence of the very sanguinary engagements which took place from the sixth to the ninth of September between the French army commanded by general Houchard and the covering army of the siege of Dunkirk, under the command of marshal Freytag, in which the latter was under the necessity of retreating, the duke of York apprehensive of being cut off, was compelled to raise the siege of Dunkirk and leave behind him his numerous train of artillery.

The French, animated by this success, pursued their advantage with considerable vigour; and not satisfied with having obliged the allies to retreat before them, and to evacuate the French territory on that side, they advanced into Flanders and possessed themselves of Furnes and Menin. The Dutch troops who formed the cordon of West Flanders, after being severely attacked by the French on all sides, retreated to Degrise and Ghent. That able commander the prince of Cobourg now beheld with regret his former apprehensions realized in the failure of the expedition to Dunkirk, and though the ardour of the British prince, or the influence of the British minister, had prevailed over his admonitions, he exerted himself in sending detachments from his army to repel the inroads of the republicans, and cover the retreat of our discomfited countrymen. These laudable designs were however not effected till a part of the unfortunate city of Menin was pillaged by the French.

The prince of Cobourg himself was not long permitted to remain in tranquility; for on the fifteenth and sixteenth of October he was attacked by the republicans with such force and vigour that he was obliged to raise the siege of Maubeuge, and precipitately to recross the Sambre in the night. The French on this occasion were commanded by general Jourdain, whose wife, according to the expression of a deputy of the convention, had formerly subsisted by keeping a petty toy-shop in an obscure village.

The allied army under general Wurmser were more successful in an attack upon the lines of Weissembourg, which were penetrated and carried on the thirteenth of October with twenty-six pieces of large cannon. The loss in killed and wounded was great on both sides, and during this engagement the town of Louterbourg surrendered unconditionally to the conquerors.

While the French were thus deeply engaged on the frontiers, the internal commotion in La Vendée, which they had

fondly flattered themselves had been completely quelled, still continued to exist. Of the plans and proceedings of these insurgents M. Jurreau, one of the national commissioners, gives the following account. 'They were sanguine, he says, in the success of their schemes, from the revolt of Calvados, and from the expectation of being assisted by six thousand English. Their intention was to place upon the throne some descendant of the Bourbons, and to restore the old despotic system of government: their leaders were relations of the ci-divant nobility, with the ancient bishop of Agra at their head. While the soldiers abandoned themselves to murder, and devastation, the priests vociferated *Te Deum*, and, surrounded with a triple row of bayonets and pikes, with the communion cup in one hand, and a pistol in the other, encouraged their followers to the most desperate deeds.'

On the twenty-third of October, Barrere, in the name of the committee of public safety, read to the convention a dispatch which he had received from Angers, stating, that the approach of the republican armies towards the principal haunts of the banditti had been effected with the utmost rapidity; the different columns cleared the country as they advanced, by setting every thing on fire. The taking of Chatillon cost the rebels dear; and besides their loss in men, it facilitated the junction of the republican armies. When the column of Montaign possessed itself of Tifauges, the town was ordered to be burnt. The rebels evacuated Mortagne, and when their fears had abated and they wished to re-enter it, a battle ensued in which they were beaten and obliged to take flight, leaving eight pieces of cannon. The rebels then posted to Cholet where they had united their forces. A bloody battle succeeded under the walls of that city, in which they were entirely routed; the field of battle remained covered with their carcasses, and the soldiers of the republic entered Cholet with joyful acclamations. Notwithstanding this supposed defeat the rebels the next day attacked the conventional forces; the battle was most bloody, and lasted from morning till eight o'clock at night. The insurgents were cut in pieces, leaving twelve pieces of cannon; the remainder fled to Beaupreux, but were soon driven out of that place by the patriotic army, who seized a large quantity of military stores and flour. The last resort of the rebels was at St. Florent, which they soon abandoned, and, precipitating themselves in great numbers

numbers into boats to pass the Loire, the greater part perished. The republican forces set at liberty five thousand five hundred patriots, who were detained at St. Florent, and nearly the same number confined in other places. After these disasters the royalists directed their march to Laval, and their future operations convinced the French that the report of Barrere, that they were finally subdued, was prematurely made; for, encouraged by the expectation of assistance from England, they directed their march towards Dol, and endeavoured to gain a post in the vicinity of St Malo. In this however they were disappointed, but made a most desperate stand, and perhaps are not yet totally exterminated.

The forces sent against the city of Lyons were crowned with more complete success than their brethren in la Vendée. When general Doppet arrived at the army which surrounded Lyons, he visited all its posts. On the third day he found it necessary to make himself master of the heights of Saint Foix, and planted a column of troops to carry his intentions into execution. On the twenty-ninth of September, he took four redoubts and nine pieces of cannon; besides many prisoners, among whom was the bishop Lamourette. On the eighth of October he made the necessary dispositions to give the rebels a final overthrow. At three o'clock in the afternoon his advanced guard got possession of the strong redoubt of St. Irene, and his batteries set fire to the houses situated in the quarter of St. Just. Commissioners, from the city soon after arrived in the republican camp, expressing the desire of the people to surrender; he entered Lyons the next morning; but the chiefs of the rebels had left the city, and many of their followers fled into La Lozere, where they were soon exterminated by famine and the sword of the patriots.

The conventional army of the north, elated by its success over the prince of Cobourg, almost immediately made inroads into maritime Flanders; they attacked the allied forces in several places at once, they took possession of Werwick, and obliged general Erbach to abandon Menin and to return with his corps to Courtray. On the twenty-second of October the French advanced and took Furnes. They then proceeded to Nicuport which they besieged and greatly damaged, but the garrison had recourse to inundation, and sir Charles Grey and admiral Macbride arriving

in the mean time, with timely aid from England at Ostend, they were obliged to desist from their enterprize and retire nearer to Dunkirk, after having collected a considerable booty from their excursion.

The king of Sardinia appears to make but a slow progress in recovering his possessions. The convention received intelligence from Chambery on the twenty-seventh of September that the Piedmontese had been repulsed in attempting to penetrate between Mourienne and Brianconais. The republicans saw them fall from the top of the mountains and carried their redoubts with the bayonet. The city of Cluz was in the hands of the French who were proceeding to Salons. In the mean time an English vessel arrived at Nice with a flag of truce, and a proclamation to the inhabitants, exhorting them to accept the royal constitution of 1789, but the magistrates of Nice replied, that French republicans would never become slaves, and that no other answer would be made to royalists except from the mouths of cannon.

In the south of France neither the exertions of the allies, nor the treason of the Toulonese, have produced the expected consequences in establishing a monarchical government. On the thirtieth of November the garrison of Toulon made a vigorous sortie in order to destroy some batteries which the enemy were erecting upon certain heights, within cannon shot of the city. The detachments sent for this purpose accomplished it with silence and success; and the French troops were surprised and fled. Elated unfortunately with the facility of the conquest, the allied troops rushed forward in pursuit of their flying foes, when they unexpectedly encountered a considerable force which was proceeding to cover the retreat of the fugitives. At this moment general O'Hara, the commander in chief at Toulon, arrived upon the spot, and while he was exerting himself to bring off his troops with regularity, he received a wound in his arm, and was made prisoner by the republicans. It is said that near a thousand of the British and allied forces were killed, wounded, or taken prisoners on this occasion.

Soon after the capture of the British general O'Hara, the city of Toulon was evacuated by the allies. On the morning of the nineteenth of December, the attack began before

fore all the republican forces had time to come up. It was chiefly directed against an English redoubt (Fort Mulgrave) which commanded the forts of l'Eguillette and Ballaguiet, defended by more than three thousand men, twenty pieces of cannon and several mortars. This formidable post was not able to resist the ardour of the republican army. It was attacked about five o'clock in the morning, and at six the republican flag was flying upon it. This success cost the French about two hundred men killed, and more than five hundred wounded. The allies lost the whole garrison, of which five hundred were prisoners, including eight officers and a Neapolitan prince. The representatives of the people rushed among the several columns, and rallied those who were panic struck for an instant.

Dismayed by the success of their enemies, the allies evacuated the other forts, and began to take measures for removing their ships out of the reach of the shot and shells which the republicans incessantly poured upon them. More than four hundred oxen, sheep and hogs, with large quantities of forage and provisions of all sorts, and more than an hundred pieces of cannon, fell into the hands of the French.

The town was bombarded from noon till ten o'clock the same evening, when the allies, and part of the inhabitants, having first set fire to the town and shipping, precipitated their flight; two chaloupes filled with the fugitives were sunk to the bottom by the batteries. The precipitation with which the evacuation was effected caused a great part of the ships and property to fall into the hands of the French, and was attended with the most melancholy consequences to the wretched inhabitants. As soon as they observed the preparation for flight, they crowded to the shores: they demanded the protection which had been promised them on the faith of the British crown. A scene of confusion, riot, and plunder ensued, and though great efforts were made to transport thousands of the people to the ships, thousands were left to all the horrors of their enraged countrymen. Many of them plunged into the sea, and made a vain effort to swim on board the ships. Others were seen on the beach to shoot themselves, that they might not endure the greater torture of falling into the hands of the republicans. During all this, the flames were

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spreading

spreading in every direction, and the ships that had been set on fire, were threatening every instant to explode, and blow all around them into the air. This is but a faint description of the scene on shore, and it was scarcely less dreadful on board the ships. Loaded with the most heterogeneous mixture of all nations, with aged men and infants, as well as women; with the sick from all the hospitals, and with the mangled soldiers from the posts just deserted, their wounds still undrest, nothing could equal the horrors of the sight, except the still more appalling cries of distraction and agony that filled the ear, for husbands, fathers, children, left on shore.

To increase the distress, they were without provisions for this mixed and helpless multitude of human beings; and such as they had were almost unfit for use.

This success in the south was soon followed by a series of important and almost astonishing victories obtained over the Austrians and Prussians in Alsace. After attacking the allied forces for several days together with unparalled impetuosity the republicans at length obliged the duke of Brunswick and general Wurmser to cross the Rhine, after sustaining an immense loss in men, cannon, and forage. The consequences of this retreat have been the relieving of Landau, taking possession of the famous lines of Weissembourg, and opening a considerable tract of country to the invasion of the French armies, who are already in possession of Spire and Worms, and making further inroads upon the territories of their enemies.

G R E A T B R I T A I N .

With respect to the war in which this country is unfortunately engaged, the Declaration which was issued by his majesty's command on the 29th of October, to the commanders of the fleets and armies employed against France, has in some measure explained the present intentions of the minister. The Declaration states the objects of the war to be of sufficient notoriety; to repel an unprovoked aggression, to contribute to the immediate defence of our allies, to obtain for them and for ourselves a just indemnification, and to provide, as far as circumstances will allow, for the future security of our own subjects, and of all the other nations of Europe. But it has become daily more
evident

evident how much the internal situation of France obstructs the conclusion of a permanent treaty for accomplishing these objects. His majesty, therefore, makes a more particular declaration of the principles which animate him, and of the conduct which it is his intention to pursue. His majesty by no means disputes the right of France to reform its laws. It never would have been his wish to employ the influence of external force with respect to the particular form of government to be established in an independent country. Neither has he now that wish, except so far as such interference is become essential to the security and repose of other powers. Under these circumstances, the king of Great Britain demands from France, the termination of a system of anarchy, which has no force but for the purposes of mischief. He demands, that some stable and legitimate government should be established; promises protection to all who, by declaring for a *monarchical government*, shall shake off the yoke of a sanguinary anarchy, and he would see with satisfaction other parts of France imitate the *example of Toulon*. It is for these objects that he calls upon the inhabitants to join the standard of an hereditary monarchy. The manifesto had not long appeared before some comments were published upon it, which have been attributed to certain persons in opposition, of high political reputation. Upon a serious perusal of this composition, these writers profess themselves unable to comprehend the design of the minister in publishing it. If it was to define the intention, end, and real purpose of the war, they allege, that they have not been able to discover any thing clearly or precisely stated to this effect in the manifesto. They lament that after so many thousands have perished, and so many millions have been expended, they should be unable to determine whether or not the war is to continue *until* the French monarchy is restored, or what species of government will be thought 'sufficient to secure the future peace of Europe,' by the allied powers.

They admit the possibility of the fact, that the present governors may be disliked by the greater part of the French nation, but allege that it is evident that the people, thus placed between two evils, prefer submitting for the moment to the violent measures of the *present* convention, than to the *future* dictates of the plunderers of Poland.

land. They announce it as their opinion, drawn from the events of the present year, that the most probable means of restoring a permanent government in France, would be for its combined enemies to withdraw their forces, and declare that every nation has a right to regulate its own form and species of government, but that its unprovoked depredations upon their neighbours' territory, or an actual interference with their established forms, would be repelled and punished.

The arguments of the opposition writers have received some additional force from the alarming and affecting distresses of the manufacturing poor. It is however alleged, with some colour of truth, that the miseries of the Spital-fields weavers (whose wants have excited a noble spirit of benevolence in their countrymen) could not be altogether the effect of the war; but though this assertion be admitted in its fullest extent, still it will not apply to the cotton and other manufactories, which have certainly been greatly distressed, and nearly ruined by the war; nay we have good authority to affirm, that, the manufacturers out of employment at Manchester and other places have been reduced to the sad necessity of applying to the neighbouring breweries for an article which had been usually set apart for the nourishment of quadrupeds; and that grains have latterly been the food of those who had formerly lived with decency and comfort.

In detailing the military operations of the French, we anticipated all that could be reported of those transactions in which the British armies have been engaged. Of naval operations but little is to be related—About the latter end of the month of November, the British nation were suddenly elated by a fortunate chance, which threw the British fleet under the command of lord Howe to the leeward of a part of the Brest fleet with a fair easterly wind, and at the distance of about five leagues; his lordship's great superiority in force and his fortunate position, induced one of his ships which was ordered into port to repair her damages, to announce to the nation the great probability there was that the whole of the enemy's ships would fall into his hands: sanguine expectation reduced this probability into certainty, and five large ships of the French, with several smaller, were generally believed to be taken and making their way into a British port. After three weeks of suspense, however, the safe arrival of the English admiral in Torbay,

Torbay, was announced, with all his own ships except one, unincumbered by any French prizes. The disagreeable sensation arising from this disappointment was in some measure repressed by the firing of the Tower guns, on the very evening when the intelligence arrived. That rejoicing was occasioned by dispatches from the West Indies, with intelligence that a detachment sent by major-general Williamson from Jamaica, had effected a landing upon that part of the Island of Hispaniola which belonged to the French. The royalists in Fort Jeremie had invited the English to come and relieve them from the tyranny under which they suffered, and implored his Britannick majesty to take the colony of St. Domingo under his protection. The landing was effected without loss of blood; articles of capitulation, which had been before suggested, were signed by those who surrendered the place, and in a few days after Cape Nicola Mole submitted to the British arms. When the civil commissaries of the republic received intelligence that the English were in possession of the Mole, they prepared an expedition to attack it, and had actually proceeded as far as Port au Pais, with the Hyena and several armed transports, with upwards of five thousand troops; but the fortunate arrival of a frigate from Jamaica enabled the English to block up the French in that port, where they remained when those dispatches came away.

The prosecutions which have taken place in England and Scotland, for seditious words, and for libellous and dangerous publications, may possibly be considered by some readers as forming a trait in the picture of the times; for their gratification, therefore, we shall exhibit a short outline of the principal of these trials since our last Review of Public Affairs.

On the 17th of September, the reverend Mr. Palmer, an Unitarian clergyman, residing at Dundee, was tried by the circuit court of justiciary, before lords Esgrrove and Abercrombie. The indictment charged him with being present at a meeting held at Dundee, denominating itself 'A Society of the Friends of the People,' that he did there put into the hands of George Mealmaker, a writing of a seditious import, in the form of an Address to their friends and fellow citizens, containing, among other seditious expressions, the following words: 'You are plunged into a war by a wicked minister and a compliant parliament, who seem careless and unconcerned for your interest,

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the end and design of which is almost too horrid to relate—the destruction of a whole people, merely because they will be free.’ When the court proceeded to the examination of witnesses, George Mealmaker, weaver, in Dundee, acknowledged himself to be the author of the paper in question: it appeared, however that Mr. Palmer had corrected it, ordered it to be printed, and circulated. The verdict was returned the same day, finding the prisoner guilty, whereupon he was sentenced to transportation for seven years; he was afterwards sent to the hulks off Woolwich, where he at present remains.

At Edinburgh, Thomas Muir, esq. was tried before the high court of justiciary for similar seditious practices. In the indictment the prisoner was charged with wickedly and feloniously exciting, by means of seditious speeches and harangues, a spirit of disloyalty and disaffection to the king and the established government—of producing and reading aloud, in a public meeting, a seditious and inflammatory writing, called, ‘An Address from the Society of United Irishmen in Dublin, to the Delegates for promoting a Reform in Scotland;’ tending to produce in the minds of the people a spirit of insurrection and opposition to the established government. The jury being named, Mr. Muir objected to most of them; he observed, that as the gentlemen, however respectable, were all subscribers to the Goldsmiths-hall association, and had offered a reward for discovering those who had circulated what they called seditious writings, they had already prejudged him, and were therefore improper persons to pass upon his assize; but this objection was repelled by the court.

The most material witness against the accused was Anne Fisher, a servant to his father; she said that she carried from him to the printer a Declaration of Rights, marked with some corrections, to be printed: she added, that she had heard Mr. Muir talk to the countrymen coming to the shop of his father, very often concerning Paine’s Rights of Man, which she heard him say was a very good book; that he wished his hair-dresser to purchase them, and keep them in his shop to enlighten the people: that Mr. Muir said, when the reform took place, he would be member for Calder; that members would then be allowed thirty or forty shillings a day, and that none but honest men would be admitted, to keep the constitution clean; and that she
had

had caused the organist in the streets of Glasgow to play *Ca Ira*, at Mr. Muir's desire.

After a trial of sixteen hours duration, the jury returned a verdict, finding the prisoner *guilty*; the court then proceeded to pronounce sentence, and ordained him to be transported beyond the seas, to such place as his majesty, with the advice of his privy council, shall judge proper, for the space of *fourteen years*. This gentleman was sent to the hulks with Mr. Palmer: and the warrant, we understand, has since been signed for putting their sentence in execution.

The next trial which we shall remark, was that of Lambert and the editors and proprietors of the *Morning Chronicle*. The parties were indicted for publishing in their paper, on the 25th of December last, an advertisement, purporting to be the Address, declaratory of the principles of a society for political information, held at the Talbot Inn in Derby, and signed S. Eyre, chairman.

The attorney general contended, that the substance of that Address was calculated to create discontent in the minds of the people, at the present government of this country; and concluded that the publication of it was a criminal and therefore a punishable act. The defendant's counsel, Mr. Erskine, in an able speech, refuted the charge of criminality in his clients, and while he admitted the publication, forcibly contended that it was without any criminal intention. Lord Kenyon summed up the evidence, and at two o'clock the jury withdrew: about eight o'clock the same evening they agreed upon a special verdict, '*Guilty of publishing, but with no malicious intent.*' Lord Kenyon informed them, that he could not receive that verdict, because it was no verdict at all. The jury then consulted together in a room at his lordship's house till nine o'clock: whence they returned to Westminster-hall, and at about five o'clock in the morning they agreed in their verdict of *not guilty*.

S C O T L A N D.

The conduct and proceedings of the delegates sent to Edinburgh, from the societies instituted in England and Scotland, for obtaining a parliamentary reform, have excited the attention not only of the Caledonian politicians in general, but of the municipal authority in particular.

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When these delegates formed a convention on the 19th November, a motion was made to call lord Daer to the chair, but it was opposed by his lordship himself and others, as favouring too much of aristocracy. These meetings were held without interruption for some time, till at length their resolutions and speeches excited the apprehensions or the indignation of the lord provost, who entered the convention attended by constables, when the members were in full debate, and commanded their chairman to quit his seat, and the others to disperse, which was complied with after some altercation. After this, Messrs. Margarot, C. Sinclair, and several other delegates, were arrested at the inn where they lodged, their pocket-books and papers seized, and themselves held to bail to appear in a court of justice, to take their trial for sedition and libellous publications.

P O L A N D.

Information was received at Warsaw, in September, of the important resolution of the diet at Grodno, concerning the signature of the treaty of cession with the king of Prussia. The means employed to effect the mock ratification of the partition of this unfortunate country were entirely characteristic of the baseness of the cause.

The Diet was assailed for three successive days with official notes from the Russian ambassador and the Prussian minister, full of threats and menaces, pressing the signature of the treaty. The states, however, persisted in their refusal. At last M. de Sievers, the Russian ambassador, sent his ultimatum in a note, which ended with the following remarkable expressions: 'The underwritten must besides inform the states of the Republic assembled in the confederate diet, that he thought it of absolute necessity, in order to prevent every disorder, to order *two battalions of grenadiers*, with four pieces of cannon, to surround the castle, to secure the *tranquility* of their deliberations. The underwritten expects, that the sitting will not terminate until the demanded signature of the treaty is decided.' Conformably to this threat, the Russian soldiers so closely surrounded the castle, that no person was suffered to go out; some of the officers took their station in the senate, pretending to guard his majesty's person against conspirators.

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The king, on the contrary, sent a delegation to the Russian ambassador, declaring, that he would not open the session in the presence of the Russian officers. In consequence, they were ordered to retire, except the general, who declared publicly, that no member should be permitted to quit the senate, before the consent to the treaty was given. The debates were long and violent, and it was not until three o'clock the next morning, after three successive divisions, that the Diet came to a resolution, in which they declare, before all Europe, to whom they had frequently appealed, That contrary to the faith of treaties, most sacredly observed on their part, as well as to that of the treaty recently entered into with his majesty the king of Prussia, and at his own desire, in the year 1790 (whereby the independence and the integrity of Poland were guaranteed in the most solemn manner) being deprived of freewill, surrounded at the moment of the present act by an armed foreign force, and threatened with a further invasion of the Prussian troops, they are forced to commission and authorise a deputation appointed to treat with the said king, to sign the treaty such as it was, planned and amended under the mediation of the Russian ambassador.

In this ratification treaty, extorted from the Poles at the point of the bayonet, it is further declared, in the name of the king, &c. that in contradiction to the last article of the abovementioned treaty at Grodno, the king does not give his ratification and consent in his own name and that of the Diet; but so far, and upon condition that the commercial and every special article shall be mutually agreed to, and definitively signed by both the high-contracting parties, under the mediation and guarantee of the court of Russia.

It is impossible to read this recital without the warmest feelings of indignation. The *petty thief*, who by threats extorts a shilling on the highway for perhaps the relief of his necessities, is ignominiously hanged.

S W E D E N.

The allied powers at war with France have made considerable exertions to persuade this country to relinquish their neutrality. A note was delivered in August last by Mr. Keene, chargé d'affaires from his Britannic majesty, to the members of the cabinet of Sweden, wherein it is asserted on the part of his Britannic majesty, that orders have been

been issued, in his privy council, concerning several measures relative to the trade and navigation of neutral nations during the present war; and his majesty therefore expects on the part of Sweden, that no vessels or goods taken by the enemy from British subjects, shall be permitted to enter the Swedish ports, or be sold in Sweden; also that all the British sailors, prisoners, &c. carried into the ports of Sweden by the enemy, shall immediately be set at liberty. To this note the Swedish government replied, that the strictest orders would be given to observe the articles of the treaties of neutrality.

The last intelligence from Stockholm announces the discovery of a conspiracy to overturn the government. Several conspicuous characters have been imprisoned upon suspicion of being concerned in it; and by the latest accounts it appears to be the relicks of the famous plot formed by the aristocracy for the subversion of the government, for which Ankarstrom suffered in the preceding year.

D E N M A R K.

Among the various indirect measures taken by the allied powers to induce the few nations which are neutral in the present contest, to take up arms against the French the opposition writers have included the note which was delivered by the British ambassador at the court of Copenhagen in September last, relative to the commercial connexion between Denmark and France.

To this note, his Danish majesty replied, that he had hitherto entertained hopes that his observing the strictest neutrality would have secured him from such unpleasing transactions, as the note delivered from his Britannic majesty alluded to. He further declares that he is, in his present conduct towards France, directed by the most decided intention to preserve peace, as being an object which is equally the wish, and the interest of his subjects.

G E N O A.

The measures taken to induce the small republic of Genoa to declare against France, will perhaps require some detail. On the fifth of October, the English admiral Gell entered the port of Genoa, and some of the ships in his fleet, poured three volleys of musquetry into the *Modeste*, a French frigate in the harbour. The capture of the *Modeste* was followed

followed by that of two French tartans, which had been abandoned by their crews: the allies then, under the plea that French goods might be concealed in Genoa, made visits to and searched all the vessels in the port. After this they dispatched two ships of war into the Gulf of Spezia, to seize the frigate *L'Imperieuse*, and notice was given to the government not to suffer the forts to protect the frigate. The French, apprised of what had passed at Genoa, had abandoned the vessel and deposited some of the cargo among the public stores. When the allies were informed of this, they sent a number of men, pursued the French, broke open the magazines of the republic, and, in spite of the representations of the officers, carried off the French property.

Some hours after these proceedings, Mr. Drake presented a note to the republic, in which he invited them to break off all connection with a nation of anarchists and plunderers, and to declare themselves within twenty-four hours in favour of the coalition; to dismiss within six hours the French minister, and all the French resident in Genoa; adding, that if they did not speedily yield to this invitation, they would be considered as enemies, and treated as such, that their port would be blockaded, &c.

Upon fresh applications from Mr. Drake the republic requested time to make representations to the allied courts respecting their situation. But as the British minister regarded this as a subterfuge to gain time, he immediately departed without leave; and the conduct of the Genoese was construed into a declaration of war in favour of the French. The immense property which the Genoese possess in the French funds is the reason generally assigned for their wishing to preserve a neutrality; and we doubt not that, when this fact shall be fairly represented to the combined courts, matters will be amicably adjusted.

M A L T A.

The court of Naples having banished all the agents of France who resided in that city or at the ports of his Sicilian majesty, the grand master of Malta took the earliest opportunity of following that example by ordering the ports of that island to be shut against all French ships of war or privateers, as long as the present war continues: the grand master, also, by a declaration dated the twelfth of

September, orders, that no person shall hereafter be admitted to reside there as chargé d'affaires from France, except the person sent by the late king. His highness declares that he ought not, cannot, and will not acknowledge that pretended republic.

E A S T - I N D I E S.

The remote situation of these countries, and the strong motives the French republic has to employ its energy principally in Europe, has led the British nation to hope for some material advantage to itself from the neglected state of the French East India settlements; but as the cause of the war originated at home, and as the principal theatre of it must be in Europe, what is transacted in the distant parts of the world can have but little effect upon the great design of the allied powers.

About the latter end of December, advices were received from Madras dated the eighth of August, that the operations preparatory to breaking ground before Pondicherry had hitherto been carried on without any casualty.

On the second of August, the garrison was summoned to surrender by the British admiral Cornwallis; the following day the French commander sent an answer, returning thanks for the polite manner in which the fort had been summoned to surrender; but as he had been placed there, in command of a strong garrison of brave men, he judged it his immediate duty to defend the place to the last extremity, though he lamented as much as any man, the calamities of war. A great quantity of tools and materials were daily expected to arrive at the British camp, upon the arrival of which it was generally believed an uninterrupted progress would be made in the business of the siege.

E R R A T A.

- Page 397, l. 5. for *assist*, read *resist*.
 429, l. 4. for *those*, read *these*.
 416, l. 22. for *man*, read *men*.
 469, l. 7. from the bottom, for *even*, read *ever*.
 470, l. 37. dele *this*, before *jockey*.
 472, l. 17. dele *ascribed*.
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END OF THE NINTH VOLUME.



